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1811 FEBRUARY NINETEENTH 1911

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Centennial Celebration

GRAND LODGE

FREE AND ACCEPTED MASONS

DISTRICT OF COLUMBIA

FEBRUARY 18, 19, 20

1911

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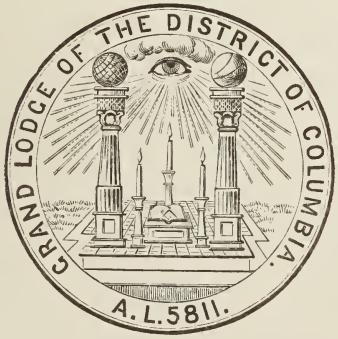
1811 FEBRUARY 19 1911

Centennial Celebration

OF THE

GRAND LODGE



FREE AND ACCEPTED MASONS

DISTRICT OF COLUMBIA

FEBRUARY 18, 19, 20

1911

Centennial Celebration

The First Centennial of the Grand Lodge of the District of Columbia was celebrated February 18, 19 and 20, 1911. The features of the celebration were a Reception during the evening of Saturday, February 18, in the new Masonic Temple, Thirteenth street and New York avenue N. W., to which the Craft generally and its friends were invited; a Religious Service in the Belasco Theatre, LaFayette Place, on Sunday afternoon, the 19th, which was general in its admissions; a Special Communication of the Grand Lodge in the Temple on the morning of the 20th, and a Banquet at the New Willard Hotel on the evening of the 20th.

Invitations were extended to the Grand Masters of all Grand Lodges with which this Grand Lodge is in affiliation—79.

The following were present:

Grand Masters:

Henry L Ballou.....Vermont.
Henry S. Bridges..... .....New Brunswick.
Robert R. Burnam.....Kentucky.
Randolph B. Chapman.....Connecticut.
Richard N. Hackett.....North Carolina.
John J. Hull.....North Dakota.
James R. Johnson..... .....South Carolina.
Lawrence H. Lee.....Alabama.
Thomas J. Shyrock.....Maryland.
Wyndham Stokes .....West Virginia.
G. Roscoe Swift.....Michigan.

Past Grand Masters:

John M. Carter.....Maryland.
Frank E. Harrison.....South Carolina.
Frank W. Havens.....Connecticut.
William T. Mitchell .....Michigan.
William H. Nichols .....Texas.

Grand Secretary:

George A. Beauchamp.....Alabama.

Responses were had from the Grand Masters of the following jurisdictions, who were not present:

Arizona, Canada, Colorado, Delaware, England, Florida, Georgia, Illinois, Iowa, Louisiana, Manitoba, Massachusetts, Montana, Netherlands, New Mexico, Nova Scotia, Ohio, Oregon, Pennsylvania, Prince Edward Island, Sweden, Swiss Alpina, Tasmania, Victoria, Virginia, Wisconsin.

1942 due 8

SATURDAY, FEBRUARY 18, 1911.

RECEPTION.

All of the Masonic Temple in use by the Craft (the fifth floor and about one-fourth of the second floor being devoted to commercial purposes) was in requisition for the purposes of the reception, from 8 to 10 p. m.

The New York avenue entrance to the Auditorium was used by those arriving, the line being formed at the door and from this point proceding to the west end of the Auditorium, where each person was received by the Grand Master of Masons of the District of Columbia, the introductions being made by Past Master Claude F. King, chairman of the Reception Committee.

Passing the Grand Master, the line proceeded to the east end of the Auditorium, down to the banquet hall where refreshments were served, taking the elevators to the fourth floor of the building and coming down the stairways either to the Thirteenth street exit or returning to the Auditorium, where dancing was in progress from the close of the reception at 10 o'clock p. m. until midnight.

Though more than 5,000 persons were in attendance upon the reception, by keeping the movement of the line all one way there was an entire absence of confusion or inconvenience.

The officers and past officers of the Grand Lodge, visiting Grand Masters, members of the Centennial Committee and ladies accompanying the party assembled in the offices of the Grand Master and Grand Secretary and headquarters of the Centennial Committee on the second floor of the Temple. A procession was formed and proceeded to the Auditorium. The ladies of the party were seated in the gallery of the Auditorium. All members of the Grand Master's party, with the exception of the Grand Master, were seated on the stage

in the Auditorium; the Grand Master taking station in front of the stage and receiving those in attendance.

The Masters of Lodges formed a special floor committee as aids to the General Committee and under the immediate direction of the chairman of the Committee on Reception.

DECORATIONS IN THE AUDITORIUM.

The stage opening was covered with a background of blue with a lambrequin and curtains of American flags as a frame for a group consisting of a large banner with square and compass surrounded by a cluster of flags; proscenium being decorated with flags to conform thereto; the front and sides of stage were draped with embroidered silk plush; on the stage around the edges thereof, beginning at the wall on either side about eight feet high and descending to about eighteen inches high at the front and across the front, was a mask or railing of green composed of palms, ferns, palmetto leaves, pines and smilax.

On the sides of the hall, blue draperies fell from the outer edge of the balcony to the floor, masking the space under the balconies, adding symmetry to the room and giving the effect of increased height of ceiling.

Blue streamers ran from a point in the ceiling to the sides and ends of the hall over the balcony.

The pilasters and spaces on the east wall under the balcony were covered with Masonic banners, flags and draperies; the pilasters and walls above the balcony being decorated to harmonize with those below, while the front of the balcony was covered with silk plush, hand embroidered with silk arazine and gold, forming a background for Masonic banners draped with flags.

In the banquet hall, the sides were masked in with blue, the pilasters and spaces between draped with flags and banners.

The lobbies on each floor were decorated in harmony with the scheme used in the Auditorium and banquet hall.

Musical Program

1. MARCH—Centennial ..... *Stotte*
2. SELECTION—M'lle Modiste..... *Herbert*
3. WALTZ SUITE—Wedding of the Winds.....*Hall*
4. OVERTURE—Jubilee ..... *Bach*
5. SEXTETTE—Lucia ..... *Donizetti*
6. SPANISH DANCE ..... *Moszkowski*
7. MARCH—Fairest of the Fair..... *Sousa*
8. EXCERPTS—Bohemian Girl ..... *Balfe*
9. SONGS OF THE SOUTH..... *Bendix*
10. GEMS FROM ALGERIA.....*Herbert*

Dance Program—10 to 12

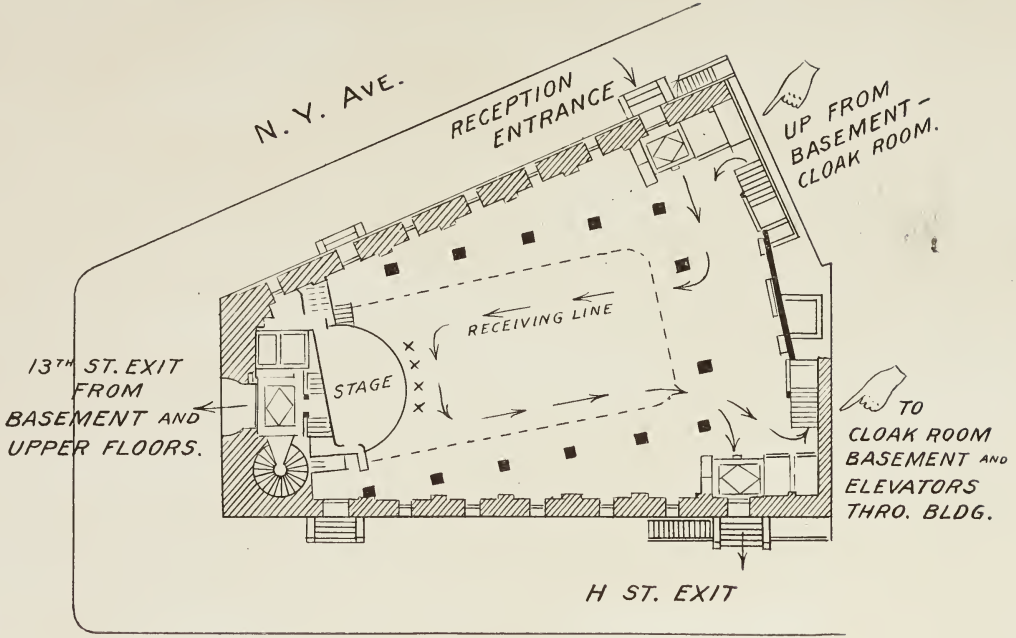
1. WALTZ ..... *Red Mill*
2. TWO STEP ..... *Happy Days*
3. WALTZ.....*All that I Ask, is Love*
4. TWO STEP..... *Silver Bell*
5. WALTZ .....*The Debutante*
6. TWO STEP ..... *La Lorrella*
7. WALTZ ..... *Visions of Salome*
8. TWO STEP ..... *The Yankee Prince*
9. WALTZ..... *Twelfth Regiment*
10. TWO STEP..... *Military Days*

Orchestra under the direction of William A. Haley.

The Reception was held in the Auditorium of the Temple, entrance on New York avenue.

Diagram indicates the lines of movement.

All that part of the building devoted to Masonic use was thrown open for inspection and the accommodation of those in attendance.


N. Y. Ave.
RECEPTION ENTRANCE
UP FROM BASEMENT – CLOAK ROOM.
RECEIVING LINE
STAGE
13TH ST. EXIT FROM BASEMENT AND UPPER FLOORS.
TO CLOAK ROOM BASEMENT AND ELEVATORS THRO. BLDG.
H ST. EXIT

SUNDAY, FEBRUARY 19, 1911.

RELIGIOUS SERVICE.

On Sunday afternoon, the 19th, at 2 o'clock, the Belasco Theater, with an attendance of some 2,000 people, presented an inspiring sight.

The officers of the Grand Lodge, visiting Grand Masters, Centennial Committee and those participating in the exercises were seated on the stage. Past Master Andrew Wilson, chairman of the Committee on Religious Service, presided, when the following program was rendered:

Overture ..... Orchestra
Coronation March (Meyerbeer) ..... Orchestra
Invocation ..... Rev. J. Russell Verbrycke
America ..... Congregation
Sing Alleluia Forth (Dudley Buck) ..... Mrs. Ivy Harrot Shade. Miss Edna Scott Smith Mr. Charles E. Myers Mr. Charles W. Moore.
Reading of Scriptures ..... Rt. Rev. Alfred Harding, D. D., Bishop of Washington.
Abide with Me ..... Congregation
Prayer ..... Rev. U. G. B. Pierce, D.D.
Handel's Largo ..... Orchestra
What Hath Masonry Wrought? ..... Rev. Abram Simon, Ph. D.
The Lord is King (Marston) ..... Mrs. Shade, Miss Smith Mr. Myers, Mr. Moore.
The Spirit of the Craft ..... Rev. Earle Wilfley
Centennial Hymn (Jermane) ..... Congregation
Closing Prayer ..... Rev. J. Henning Nelms
March Romaine (Gounod) ..... Orchestra

Precentor ..... Mr. Percy S. Foster
Director of Choir ..... Mr. J. Walter Humphrey
At the Piano ..... Mrs. Elsie Bond Bischoff
Orchestra under the direction of ..... Sol Minster

MONDAY, FEBRUARY 20, 1911.

SPECIAL COMMUNICATION OF GRAND LODGE.

On Monday morning, the 20th, at 10 o'clock, the Grand Lodge was convened in special communication, when the following program was rendered:

Opening of Grand Lodge.
Invocation.....Rev. J. Russell Verbrycke, Grand Chaplain
Welcome to visiting brethren by the Grand Master.
Selection—"O God, Most Holy".....Frank
Centennial Choir.
Opening Address.....J. Claude Keiper
Grand Master of Masons of the District of Columbia.
Selection—"Centennial Hymn" ..... Jermane
Centennial Choir.
Historical Address—Bro. Kenton N. Harper, Grand Lodge Historian
Selection—"God is my Guide".....Schubert
Centennial Choir.
Remarks by visiting Grand Masters.
Music—Selected ..... Centennial Choir
Closing Ceremonies.

CENTENNIAL CHOIR.

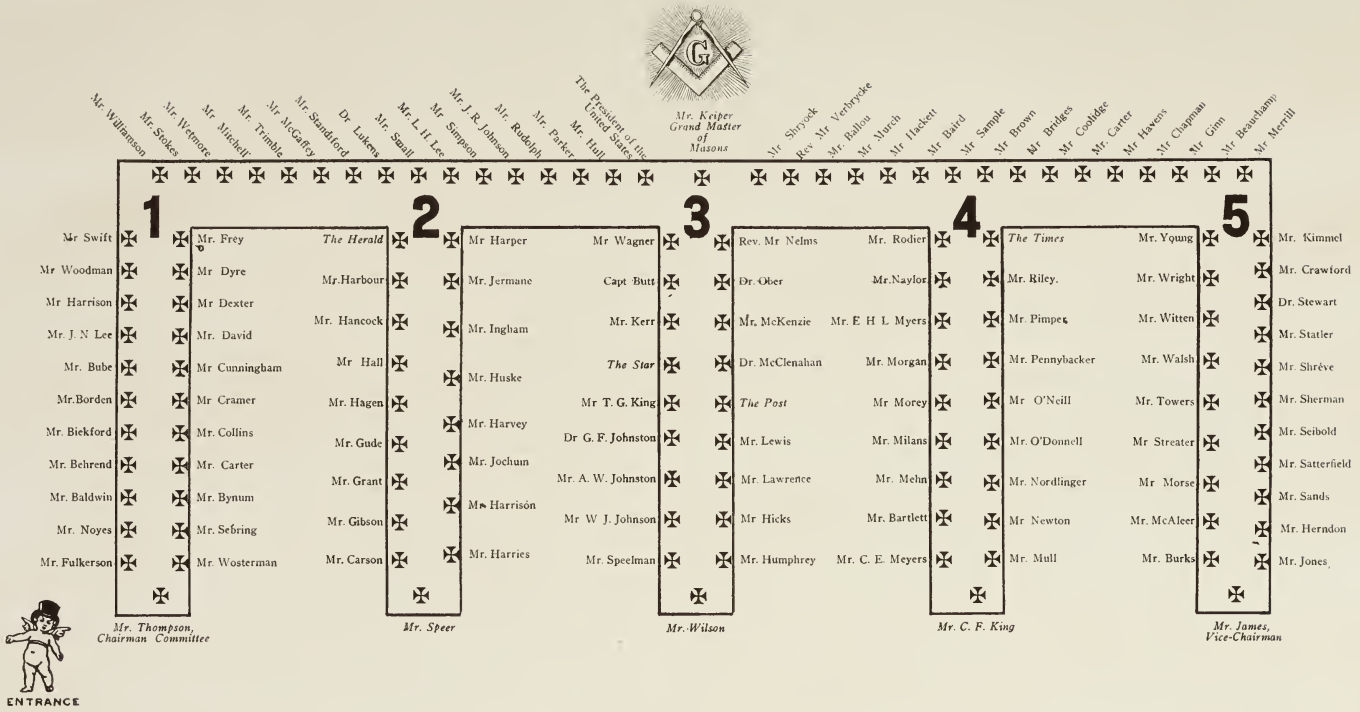
Oscar F. Comstock, Organist and Director.

FIRST TENORS.	SECOND TENORS.
William Atherholt.	John L. Apple.
Richard P. Backing	Charles R. Bartlett.
George V. Blakeney.	Melville D. Hensey.
Charles E. Myers.	Frederick Sillers.
William J. Palmer.	
FIRST BASSES.	SECOND BASSES.
William Clabaugh.	J. Walter Humphrey.
James Hicks.	Charles W. Moore.
J. Henry Kaiser.	Oliver A. Phelps.
Roland R. Rodrick.	George F. D. Rollings.

Banquet

On Monday evening, the 20th, at 8 o'clock, there assembled at the New Willard Hotel, as guests of the Grand Lodge: The President of the United States; representative of the District Commissioners in the person of Commissioner Cuno H. Rudolph; the officers and past officers of the Grand Lodge, F. A. A. M., of the District of Columbia; visiting Grand Masters and others from sister jurisdictions; the presiding officers of all Masonic and affiliated bodies in the District of Columbia.

The members of the party were seated in accordance with the plan shown in the accompanying illustration:


Mr. Williamson
Mr. Stokes
Mr. Wetmore
Mr. Mitchell
Mr. Trimble
Mr. McGaffey
Mr. Standiford
Dr. Lukens
Mr. Small
Mr. L. H. Lee
Mr. Simpson
Mr. J. R. Johnson
Mr. Rudolph
Mr. Parker
Mr. Hull
The President of the United States
Mr. Keiper Grand Master of Masons
Mr. Shryock
Rev. Mr. Verbryeke
Mr. Ballou
Mr. March
Mr. Hackett
Mr. Baird
Mr. Sample
Mr. Brown
Mr. Bridges
Mr. Coolidge
Mr. Carter
Mr. Havens
Mr. Chapman
Mr. Ginn
Mr. Beauchamp
Mr. Merrill
1
Mr Swift
Mr Woodman
Mr Harrison
Mr. J. N. Lee
Mr. Bube
Mr. Borden
Mr. Bickford
Mr. Behrend
Mr. Baldwin
Mr. Noyes
Mr. Fulkerson
Mr. Frey
Mr Dyre
Mr Dexter
Mr. David
Mr Cunningham
Mr Cramer
Mr. Collins
Mr. Carter
Mr. Bynum
Mr. Sebring
Mr. Wosterman
Mr. Thompson, Chairman Committee
2
The Herald
Mr. Harbour
Mr. Hancock
Mr Hall
Mr. Hagen
Mr. Gude
Mr. Grant
Mr. Gibson
Mr. Carson
Mr Harper
Mr. Jermane
Mr. Ingham
Mr. Huske
Mr. Harvey
Mr. Jochuin
Mr. Harrison
Mr. Harries
Mr. Speer
3
Mr Wagner
Capt Butt
Mr. Kerr
The Star
Mr T. G. King
Dr G. F. Johnston
Mr. A. W. Johnston
Mr W J. Johnson
Mr. Speelman
Rev. Mr Nelms
Dr. Ober
Mr. McKenzie
Dr. McClenahan
The Post
Mr. Lewis
Mr. Lawrence
Mr Hicks
Mr. Humphrey
Mr. Wilson
4
Mr. Rodier
Mr. Naylor
Mr. E H L Myers
Mr. Morgan
Mr Morey
Mr. Milans
Mr. Mehn
Mr. Bartlett
Mr. C. E. Meyers
The Times
Mr. Riley.
Mr. Pimper
Mr. Pennybacker
Mr O'Neill
Mr. O'Donnell
Mr. Nordlinger
Mr Newton
Mr. Mull
Mr. C. F. King
5
Mr. Young
Mr. Wright
Mr. Witten
Mr. Walsh
Mr. Towers
Mr Streater
Mr Morse
Mr. McAleer
Mr. Burks
Mr. Kimmel
Mr. Crawford
Dr. Stewart
Mr. Statler
Mr. Shréve
Mr. Sherman
Mr. Seibold
Mr. Satterfield
Mr. Sands
Mr. Herndon
Mr. Jones
Mr. James, Vice-Chairman
ENTRANCE

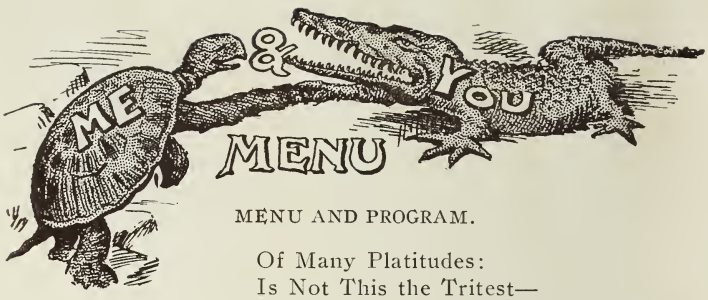
List of Guests

The President of the United States.
J. Claude Keiper, Grand Master of Masons, District of Columbia
Admiral George W. Baird, Past Grand Master, Vice-President Masonic Veterans' Association
Charles E. Baldwin, Senior Grand Warden
Henry L. Ballou, Grand Master of Vermont
Charles R. Bartlett, member quartette
George A. Beauchamp, Grand Secretary of Alabama
Rudolph B. Behrend, Master of Hope Lodge No. 20
Warren C. Bickford, Grand Tiler
Clifford A. Borden, Master of Stansbury Lodge No. 24
Henry S. Bridges, Grand Master of New Brunswick
Walter A. Brown, Past Grand Master and President St. John's Mite Association
Simon Bube, Patron Electa Chapter No. 2, O. E. S.
Capt. Archibald W. Butt, aide to the President
Thomas A. Bynum, Patron Naomi Chapter No. 3, O. E. S.
Delos M. Carter, Master Acacia Lodge No. 18
John M. Carter, Past Grand Master of Maryland
Rudolph B. Chapman, Grand Master of Connecticut
Jacob W. Collins, Master of Adoniram Council, No. 2, R. S. M.
Augustus B. Coolidge, Past Grand Master
George E. Corson, King of the General Grand Chapter, R. A. M., U. S. A.
Leslie Cramer, President Convention Anointed High Priests
J. Harry Cunningham, Senior Grand Steward
Levi H. David, Master St. John's Lodge No. 11
William Hart Dexter, Commander DeMolay Mounted Commandery No. 4, K. T.
Harrison Dingman, Past Grand Master
William E. Dyre, Master Takoma Lodge No. 29.
Abram G. Frey, High Priest Brightwood Chapter No. 9, R. A. M.
Roe Fulkerson, Chairman Committee on Banquet
William H. Gibson, High Priest Capitol Chapter No. 11, R. A. M.
Lurtin R. Ginn, Past Grand Master, Vice-President Masonic and O. E. S. Home; President National Masonic Board of Relief
Alexander Grant, Grand Marshal
Adolphus Gude, Potentate Almas Temple, A. A. O. N. M. S.

Richard N. Hackett, Grand Master of North Carolina
Walter L. Hagen, Patron Areme Chapter No. 10, O. E. S.
Goff A. Hall, Past Deputy Grand Master
Charles W. Hancock, Past Grand Secretary
Eugene G. Harbour, High Priest Hiram Chapter No. 10, R. A. M.
Kenton N. Harper, Historian of Grand Lodge and Commander of Orient Commandery No. 5, K. T.
William A. Harries, Master Federal Lodge No. 1
Frank E. Harrison, Past Grand Master, South Carolina
William H. Harrison, Commander, Potomac Commandery No. 3, K. T.
Robert E. Harvey, Patron Martha Chapter No. 4, O. E. S.
Frank W. Havens, Past Grand Master, Connecticut
William G. Henderson, Past Grand Master
The Washington Herald
William S. Herndon, Master Columbia Lodge, No. 3.
James S. Hicks, member quartett
John J. Hull, Grand Master, North Dakota
J. Walter Humphry, member quartette
Clement W. Huske, High Priest LaFayette Chapter No. 5, R. A. M.
George W. Ingham, Master Osiris Lodge No. 26
Charles J. James, Vice Chairman Centennial Committee
William W. Jermane, Senior Grand Deacon
W. Ivanhoe Jochum, Master The New Jerusalem Lodge, No. 9
James R. Johnson, Grand Master of South Carolina
William J. Johnson, Master Naval Lodge No. 4
Arvine W. Johnston, Grand Secretary
Gabriel F. Johnston, Commander Washington Commandery No. 1, K. T.
Jacobus S. Jones, Deputy Grand High Priest, R. A. M.
Maj. William V. Judson, District Commissioner
Stirling Kerr, 33° Hon., Deputy for the Supreme Council, A. A. S. R.
Claude F. King, Chairman Committe on Reception
Thomas G. King, Master Potomac Lodge No. 5
Wilbur H. Lawrence, Master Anacostia Lodge No. 21
Jesse W. Lee, Past Grand Master
Lawrence H. Lee, Grand Master, Alabama
Richard C. Lewis, Master Mount Pleasant Lodge No. 33
Dr. James T. McClenahan, Master Washington Centennial Lodge No. 14
Blair McKenzie, Master Lebanon Lodge No. 7

William Mehn, President Masonic Board of Relief
Henry S. Merrill, Past Grand Master
Joseph H. Milans, Grand Pursuivant
William T. Mitchell, Past Grand Master, Michigan
Elwood P. Morey, 32° K. C. C. H., Master Mithras Lodge of Perfection, A. A. S. R.
T. Frank Morgan, Patron Esther Chapter No. 5, O. E. S.
Moses D. Mull, Grand High Priest, R. A. M.
Ben W. Murch, Deputy Grand Master
Charles E. Myers, member quartette
E. Harry L. Myers, High Priest Potomac Chapter No. 8, R. A. M.
Horace S. Naylor, Master Pentalpha Lodge No. 23
Rev. J. Henning Nelms, Assistant Grand Chaplain
T. John Newton, Junior Grand Warden
Isaac B. Nordlinger, Master George C. Whiting Lodge, No. 22
Thomas C. Noyes, Chairman Committee on Publicity
Dr. George C. Ober, Past Grand Master and Grand Commander, Knights Templar, D. C.
Roger O'Donnell, High Priest Mount Vernon Chapter No. 3, R. A. M.
Charles J. O'Neill, Junior Grand Steward
Myron M. Parker, Past Grand Master
Isaac S. Pennybacker, Master King David Lodge, No. 28
Charles W. Pimper, Master Hiram Lodge No. 10
Washington Post
Edward N. Riley, Master William R. Singleton Lodge No. 30
Jules A. Rodier, High Priest Washington Naval Chapter No. 6, R. A. M.
Hon. Cuno H. Rudolph, District Commissioner
James A. Sample, Past Grand Master, Grand Treasurer
John Sands, Patron Temple Chapter No. 13, O. E. S.
William J. Satterfield, High Priest Washington Chapter No. 2, R. A. M.
Francis A. Sebring, 33° Hon., Master and Commander, A. A. S. R.—Evangelist Chapter Rose Croix, Robert de Bruce Council Kadosh, Albert Pike Consistory
George G. Seibold, Master Dawson Lodge No. 16
George L. Sherman, Master National Lodge No. 12
John H. Shreve, Monarch Kallipolis Grotto, Veiled Prophets
Thomas K. Shryock, Grand Master of Maryland
Henry K. Simpson, Past Grand Master
John H. Small, Jr., Past Grand Master
Martin R. Speelman, Master Benjamin B. French Lodge No. 15

Luther F. Speer, Chairman Committee on Special Communication Grand Lodge
Harry Standiford, Past Grand Master
Evening Star
Martin L. Statler, Master King Solomon Lodge No. 31
Dr. Charles A. Stewart, Commander Columbia Commandery No. 2, K. T.
Wyndham Stokes, Grand Master of West Virginia
Wallace Streater, Grand Patron, O. E. S.
G. Roscoe Swift, Grand Master of Michigan
E. St. Clair Thompson, Chairman Centennial Committee
Washington Times
Lem. Towers, Jr., Grand Sword Bearer
Matthew Trimble, Past Grand Master
Rev. J. Russell Verbrycke, Grand Chaplain
Charles C. Wagner, with the President
Charles Walsh, High Priest Anacostia Chapter No.12, R. A. M.
Francis N. Westerman, Master Harmony Lodge No. 17, High Priest Columbia Chapter No. 1, R. A. M.
James A. Wetmore, Past Grand Master
L. Cabell Williamson, Past Grand Master
Andrew Wilson, Chairman Committee on Religious Service
James W. Witten, Junior Grand Deacon
Francis J. Woodman, Past Grand Master
John R. Wright, Master LaFayette Lodge No. 19
Thomas H. Young, Grand Lecturer



MENU AND PROGRAM.

Of Many Platitudes:
Is Not This the Tritest—
When All Is Said and Done—
"That Fellowship Is Ripest
When ME-N-U Are One ?"

Cape Cod Oysters
Clear Green Turtle
Celery Olives Radishes Salted Nuts

Introduction of Toast Master.....Chairman of Committee

Potomac Bass, Saute Meuniere
Hothouse Cucumbers

Remarks—Toastmaster.....J. Claude Keiper, Grand Master

Filet of Beef, Pique, Fresh Mushrooms
Stuffed Green Peppers, New Peas

Selection.....Centennial Quartette

Sorbet au Fruit

Violin Solo.....Mr. Herman C. Rakemann
Accompanist, Mr. John S. M. Zimmerman

Ruddy Duck
Wild Rice Currant Jelly
Salad a la Taft

Selection.....Centennial Quartette

Ices a la Murphy
Assorted Cakes
Coffee

Address.....The President of the United States

Addresses.....Visiting Grand Masters

Martini Cocktails
Haut Sauterne Cigars
Mumm's Extra Dry White Rock Cigarettes

Centennial Committee

E. St. Clair Thompson, Chairman

Charles J. James, Vice-Chairman

Thomas C. Noyes

Claude F. King

Andrew Wilson

Luther F. Speer

Roe Fulkerson

SUB-COMMITTEES.

Printing, Invitations, Entertainment.....Charles J. James

Publicity.....Thomas C. Noyes

Reception.....Claude F. King

Religious Service.....Andrew Wilson

Special Communication Grand Lodge.....Luther F. Speer

Banquet.....Roe Fulkerson

CENTENNIAL QUARTETTE.

Charles E. Myers.

Charles R. Bartlett.

James S. Hicks.

J. Walter Humphrey.

Program of Music

MARCH—Centennial ..... *Lincke*

OVERTURE—King Mydas..... *Eilenberg*

SELECTION—Robin Hood..... *De Koven*

MADAM SHERRY—Every Little Movement..... *Hoschna*

SELECTION—Spring Maid.....*Reinhardt*

SONG—The Moonlight, the Rose and You..... *Baer*

BARCAROLLE—Tales of Hoffman.....*Offenbach*

MY HERO—The Chocolate Soldier.....*Strauss*

Orchestra under the direction of Mr. Herman C. Rakemann.

Decorations by John H. Small.

The foregoing, and the addresses made at the various functions and hereto attached, are submitted by the Centennial Committee as the record of the celebration of the first Centennial of the Grand Lodge, F. A. A. M. of the District of Columbia.

E. ST. CLAIR THOMPSON,
Chairman Centennial Committee.

J. Claude Keiper

GRAND MASTER, 1911.

RELIGIOUS SERVICE

BELASCO THEATRE

FEBRUARY NINETEENTH, 1911

Religious Service

Brother Andrew Wilson, presiding:

Most Worshipful Grand Master, Members of the Craft, Ladies and Gentlemen: This is the Centennial Day of the constitution of the Grand Lodge of Free and Accepted Masons of the District of Columbia. To preserve uncorrupted the idea of the unity of God and the immortality of the soul was one of the chief aims of the Ancient Craft. In its history, its purpose, its teachings, and its philosophy Speculative Masonry regards the intellectual, the moral, and the spiritual qualifications of man and his duty to God, his neighbor, and himself. Nothing, therefore, could be more appropriate on this Centennial Day than assembling to worship Him to whose service all Masons have dedicated their lives.

Another sentiment, sacred, ennobling, and akin to religion is that of patriotism. Masonry teaches us that we should be true to our Government and just to our country.

Let us all stand and sing "America," after which the Grand Chaplain, Rev. J. Russell Verbrycke, pastor of the Gurley Memorial Presbyterian Church, will invoke the Divine blessing. Brother Percy S. Foster, precentor, will lead the singing.

The hymn "America" was sung, and the Grand Chaplain, Rev. Brother J. Russell Verbrycke, then delivered the following invocation:

O King Eternal, our God and our Father; Thou who art the same yesterday, today, and forever, we lift our hearts to Thee. Thou art worthy to receive our praise and adoration. Heaven and earth are full of Thy glory.

We humbly invoke Thy presence and blessing upon this occasion. And as the glory of God filled the temple of old, so fill this temple with Thy glory.

Thou hast been our help in ages past. Thou art our hope for the years to come. May Thy stately steppings still lead us onward. We thank Thee, O God, for the history of our ancient Craft. Vouchsafe unto us a still more glorious future.

May the principles of our Order, which have bound men's hearts together in brotherly love, tend, evermore, to build them up in character and in righteousness. In the divine Fatherhood of God may we come to an ever widening conception and realization of the brotherhood of man and of our mutual relationship and responsibilities one to another.

And now, our Father, grant Thy divine benediction to rest upon these exercises. Inspire those who shall address us. And may this service tend to strengthen our FAITH, increase our HOPE, and to unite our hearts more closely together in holy CHARITY.

And may Thy name receive all the praise, the honor and the glory, world without end. Amen!

Brother WILSON: "The Bible is the inestimable gift of God to man for the rule and guide of his faith." Selections from the Scriptures will be read by our distinguished brother and churchman, the Rt. Rev. Alfred Harding, D.D., Protestant Episcopal Bishop of Washington.

Bishop Harding read from the Holy Scriptures as follows:

And Hiram King of Tyre sent his servants unto Solomon; for he had heard that they had anointed him king in the room of his father; for Hiram was ever a lover of David.

2. And Solomon sent to Hiram, saying,

3. Thou knowest how that David my father could not build an house unto the name of the Lord his God for the wars which were about him on every side, until the Lord put them under the soles of his feet.

4. But now the Lord my God hath given me rest on every side, so that there is neither adversary nor evil occurrent.

5. And, behold, I purpose to build an house unto the name of the Lord my God, as the Lord spake unto David, my father, saying, Thy son, whom I will set upon the throne in thy room, he shall build an house unto my name.

6. Now therefore command thou that they hew me cedar trees out of Lebanon; and my servants shall be with thy servants; and unto thee will I give hire for thy servants according to all that thou shalt appoint: for thou knowest that there is not among us any that can skill to hew timber like unto the Sidonians.

7. And it came to pass, when Hiram heard the words of Solomon, that he rejoiced greatly, and said, Blessed be the Lord this

day, which hath given unto David a wise son over this great people.

8. And Hiram sent to Solomon, saying, I have considered the things which thou sentest to me for: and I will do all thy desire concerning timber of cedar, and concerning timber of fir.

9. My servants shall bring them down from Lebanon unto the sea: and I will convey them by sea in floats unto the place that thou shall appoint me, and will cause them to be discharged there, and thou shalt receive them: and thou shall accomplish my desire, in giving food for my household.

10. So Hiram gave Solomon cedar trees and fir trees according to all his desire.

11. And Solomon gave Hiram twenty thousand measures of wheat for food to his household, and twenty measures of pure oil: thus gave Solomon to Hiram year by year.

12. And the Lord gave Solomon wisdom, as he promised him: and there was peace between Hiram and Solomon; and they two made a league together.

13. And king Solomon raised a levy out of all Israel; and the levy was thirty thousand men.

14. And he sent them to Lebanon, ten thousand a month by courses: a month they were in Lebanon, and two months at home: and Adoniram was over the levy.

15. And Solomon had threescore and ten thousand that bare burdens, and fourscore thousand hewers in the mountains;

16. Beside the chief of Solomon's officers which were over the work, three thousand and three hundred, which ruled over the people that wrought in the work.

17. And the king commanded, and they brought great stones, costly stones, and hewed stones, to lay the foundation of the house.

18. And Solomon's builders and Hiram's builders did hew them, and the stonesquarers: so they prepared timber and stones to build the house. (I. *Kings,* c. 5.)

I was glad when they said unto me, Let us go into the house of the Lord.

2. Our feet shall stand within thy gates, O Jerusalem.

3. Jerusalem is builded as a city that is compact together.

4. Whither the tribes go up, the tribes of the Lord, unto the testimony of Israel, to give thanks unto the name of the Lord.

5. For there are set thrones of judgment, the thrones of the house of David.

6. Pray for the peace of Jerusalem: they shall prosper that love thee.

7. Peace be within thy walls, and prosperity within thy palaces.

8. For my brethren and companions' sakes, I will now say, Peace be within thee.

9. Because of the house of the Lord our God I will seek thy good. —(*Psalm* 122.)

The congregation then sang "Abide with me."

Brother WILSON. Let us all stand and be led in prayer by Rev. Brother Ulysses G. B. Pierce, D. D., chaplain of the United States Senate, and pastor of All Souls' Church.

PRAYER.

By Rev. ULYSSES G. B. PIERCE, D. D.

Almighty God, our heavenly Father, Creator and Sustainer of the world, we thank Thee for the Providence which calls us from the north and from the south, and gathers us from the east and from the west, to praise Thy name. Thou hast guided us in ways which we could not know, and in paths which we could not understand Thou hast led us; and through the hopes and labors of the years Thou hast brought us to this glad hour. Other men have labored, and we have entered into their labors. We thank Thee, our Father, Giver of every good gift, and every perfect boon. Make us worthy of our proud heritage. Knit our hearts together in love, and inspire us with heavenly zeal. Bless, we pray Thee, the institution we now commemorate and grant that as its days, so its strength may be. And not unto us, not unto us, O Lord, but unto Thy holy name, be the glory now and forevermore. Amen!

Brother WILSON. "By their fruits ye shall know them" is the universal test. "What Hath Masonry Wrought?" is the topic of our brother, Rabbi Abram Simon, Ph. D., of the Hebrew Temple.

"WHAT HATH MASONRY WROUGHT?"

By Rev. ABRAM SIMON.

Ladies and Gentlemen: One hundred years in the life of the universe is like a story that is told, like a watch in the night. A

hundred years in the life of a human institution is an impressive milestone pointing backward for meditation, pointing forward for inspiration.

The growth of Masonry in the District of Columbia, from two hundred to nine thousand, arrests attention, invites congratulation, and inspires optimism. This Order in our District has a record of which it is proud, a record unmarred and unblemished, and written over in lines of healthy growth. Unlike the artist or the artisan who is delighted to view the product of his own handiwork, the teacher, the prophet, the educational leader of a spiritual institution can only have a dream image of the product of his spiritual passion and devotion.

"What Hath Masonry Wrought?" cannot be answered in cold figures and with mathematical precision. In order that we may get the proper perspective, I would refer you to a little paraphrase, so that thereby we may do not only justice to our beloved Order, but relieve the anxiety of other great institutions of usefulness in the world. Longfellow said:

> In the elder days of Art
> Builders wrought with greatest care
> Each minute and unseen part;
> For the gods see everywhere."

I take the liberty of adding a paraphrase of my own, as follows:

> In the modern day of strife
> Man has no greater care
> Than to rear the temple Life;
> For we see God everywhere.

In his constructive task no greater inspiration came to the Greek artist than the consciousness that the work he had to perform should be of such a character that it should win the approval of the omniscient Eye of the Deity. I am looking backward to the constructive thought of Life entertained by the Hebrew prophets. No greater inspiration came to the Greek artist than his consciousness of the presence and the beauty of God in the universe. To him God was one, and, being one, He need not be formed in stone or wood; and, being one, He was everywhere, and everywhere made his Fatherhood and His presence felt.

These two complementary conceptions are being adorned today and filled in by the progressive spirit of our epoch. The idea is, therefore, growing strong that it is the temple of humanity which is being reared and which men have dreamed of since the earliest

times—aye, from the dawn of history. It is a temple beautiful, because God sees us; a temple universal, because we see God and His presence manifest in it.

Sometimes men have thought that this temple was only a Tower of Babel to confound God and confuse the heavens. At other times men have thought it was a pyramid, with the great mass of humanity at its base. At other times men have said it was a cathedral, a synagogue, a mosque, wherein were reflected the special and privileged manifestations of Jehovah. But slowly the conviction is growing passionate more and more that the temple of mankind which is being reared is builded of all ages, of all men, of all creeds, and of all cults. Let no one sect, no school, no creed, no cult, argue as to whose work is the most acceptable in the eyes of God. No one of them has a monopoly of this work. All are builders of this splendid edifice. No man, then, shall say whose work is more appreciated in the eyes of God. Let each institution and every worker therein remember that if he sees God in his endeavors, God sees him; let all remember that if we see God, God sees us and our work, and He smiles and passes judgment.

Now, What Hath Masonry Wrought? Masonry hath wrought for religion. It has increased the number of Jehovah's worshipers. It has strengthened the faith of believers to hold fast to the throne of God and enabled many to do so who would otherwise have slipped the tether of the Church. Religion is one thing, and Masonry something else; but the Church ought to be very proud to accept every additional moral stimulus among God's worshipers.

Masonry has been fortunate in that it has escaped the pitfalls of sectarianism and has been spared the fanaticism which official religion often begets. It has inflamed no unholy passions. It has formed a bridge over which men of differing creeds might come together and grasp one another's hands. Standing firmly on the Bible and preaching immortality, no time has been wasted in disputes of Bible criticism, nor on the exclusive pathway to Heaven and salvation. No heresy trials have been inaugurated by it, no inquisitional fires have been lit in its name. Fraternal differences as to doctrine, with religious liberty, form a Masonic platform so broad that upon it all men can stand and work together without a sacrifice of religious scruples. Masonry has no quarrel with any religion, no quarrel as to Biblical criticism or exclusive pathway to Heaven. It wages perpetual war on superstition, intolerance and ignorance.

Masonry takes itself seriously as an ethical and religious principle. Its call is not the call of the world, but the call of the brother in the name of a common God.

Masonry hath wrought for wisdom. The mind, no less than the heart, can see what God hath wrought. The pleasures of intellect and the exercise of reason find in Masonry a wholesome dwelling place. In the Lodge there is hospitality of view. Masonry is committed to intellectual freedom, and it engenders a healthy and wholesome rationalism. In the lodge room the mind feels at home, and enjoys intellectual exhilaration at the hearth fires of reason's glowing activities. Its wondrous imagery in its ritual feeds the eye and stirs the imagination. In its ritual Oriental mysticism and Occidental philosophy find a splendid fellowship; and while the mysticism of the East is here acclimatized the scholarship of the West is there spiritualized.

Masonry hath wrought for country and for the development of that political sentiment which makes citizenship intelligent, dignified and serviceable to you; and patriotism is masonically congenial and congenital. The champions of the Compass and the Square have not only followed the flag, but have stood for it when it was formed and fashioned; and when the time came, they picked up the spur, the spade, the javelin and staff for its honor, its integrity and its beauty in many a land.

Masonry desires a democratic form of government for its luxuriant growth. It has no welcome growth in Russia. It is not wedded to any one scheme, but it wages war forever upon anarchy, upon inhumanity, and upon disloyalty. Do you want any stronger proof of the inherent Masonic passion for country's good than the very birth of the Masonic Grand Lodges of our country? Do you know that you cannot detach the history of our Grand Lodges in this land from American sovereignty? When the announcement went forth that all States are free and equal, it followed, as an inevitable conclusion, that all American Grand Lodges are free and equal. When the shot was fired that was "heard round the world," Masonry begot a new birth of freedom.

Masonry would gladly, and does, enter into a triple alliance with the Church and the State for the glory of our country. In times of peace Masonry is a valuable asset to every community. Masonry does not, and will not, sell itself for barter, for partisanship, or for sectionalism. In America it is an army of one million peace lovers; in Canada, of four hundred thousand peace lovers. Shall there not be this kind of reciprocity between one million lovers of peace in the United States and four hundred thousand lovers of peace in Canada? Shall there not be that reciprocity of honest hearts, that reciprocity of loyal hands, and the reciprocity of brethren across the border line?

Far more than that, I would say that Masonry is a republic of moral endeavor, a republic bounded on the North by the stately pines of integrity, on the east by the Statue of Liberty, on the south by the long Gulf Stream of fraternity, and on the west by the Pacific Ocean of harmony. Should political ideals ever expand into a federation of international good will, what better example to follow, what better institution, than the great international Order that we call Masonry?

Masonry hath wrought for personal integrity and domestic purity. Forgetting questions of birth and love, Masonry invites to its round table the Knights of the White Apron, and it expects that the White Apron shall embody and represent cleanliness of spirit and purity of soul. When Robert Burns sang

> The rank is but the guinea's stamp,
> The man's the gowd for a' that,

he was speaking of Masonry.

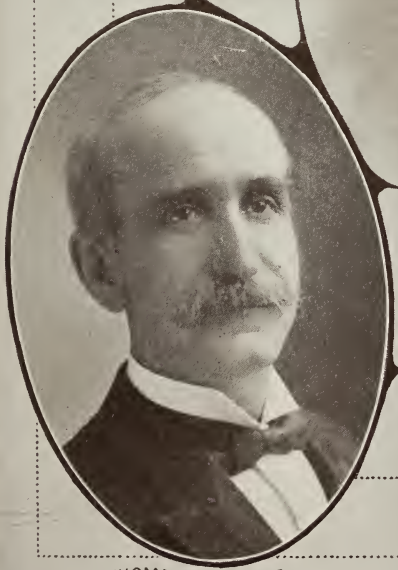
Honor for self, chivalry for woman, fraternity for all. Fifty years ago the tick of the Morse telegraph electrified the world with the eternal question: What Hath God Wrought? and since then two nations, at least, have been welded together with bands of international comity, not underground, and not by overhead wires, but on the level and along the cords of human hearts flashes the Masonic message of Confraternity.

Masonry, therefore, is part of the big brother movement in a purely social and philanthropic way. Who shall count the numbers of widows and orphans helped, the numbers of weak hands it has strengthened? Who shall count the number of corner-stones into which its rite has poured the sacred oil when the stones were squared and plumb-lined by truth and accuracy? Who shall number those into whose yawning graves living brothers have dropped the fadeless evergreen of memory with a prayer that when those brothers should reach the Lodge on high they might cross the trestle-board of God's mighty mastership and love?

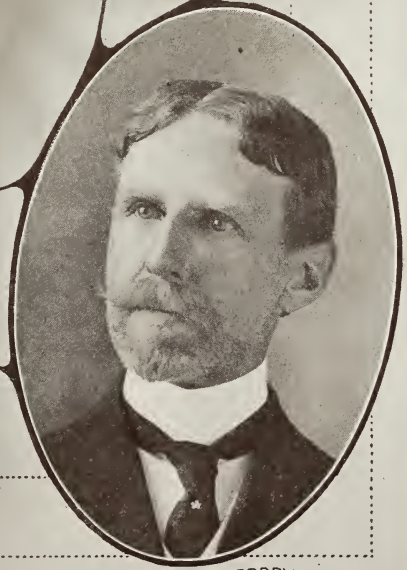
And thus has Masonry touched men in every walk and work of life, personal and political, religious and social. One hundred years of Masonry in the District of Columbia lie behind us. We have no apology to make, no explanation to offer. Masonry is not perfect, but we have no apology to present, because it is composed of human beings. Proud as we are of our past, we look forward to the future with high and abounding hope. O, then, brothers, it is for you and those who shall yet come after us, to go forward, for-

BEN W. MURCH
DEPUTY GRAND MASTER
1911

CHARLES E. BALDWIN
S. G. WARDEN
1911



THOMAS H. YOUNG
G. LECTURER



J. RUSSELL VERBRYCKE
G. CHAPLAIN

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ward with energy, forward with might, forward with love, forward in God's name; and let us raise our voices together before the throne of grace and say:

May the beauty of the Lord our God be upon us,
And the work of our hands do Thou firmly establish upon us;
Yea, the work of our hands, do Thou firmly establish it.

[Great applause.]

Brother Wilson. Through the ages one increasing purpose runs; and, so, through Masonry we may find the ever expanding spirit of brotherhood and interdependence. Our brother, Rev. Earle Wilfley, pastor of the Vermont Avenue Christian Church, will now address us upon "The Spirit of the Craft."

THE SPIRIT OF THE CRAFT.

By Rev. Earle Wilfley.

Brethren of the Craft, Ladies and Gentlemen: "In the beginning God created the heaven and the earth." Thus wrote the ancient chronicler of transcendent beginnings. When, where, or how does not concern us here; but the most stupendous thought that can engage the human mind is this: *God, the Architect of the Universe.* Back in the infinite reaches of the past He spread the measureless fields of suns and systems and laid the foundations of the earth. Back, "when the morning stars sang together and all the sons of God shouted for joy." Through numberless ages, aeons upon aeons, He has worked at this endless task.

In the vast and the minute we see
The unambiguous footsteps of the God
Who gives its lustre to an insect's wing
And wheels His throne upon the rolling worlds.

In vain do we strive to enlarge our conceptions of things beyond the range of our vision. Yet we realize that what we see is only an atom in the unexplored realm of physical realities. "It is an infinite sphere whose centre is everywhere, its circumference nowhere."

And this Divine Architect is still working. If only we had the

eyes to see and the ears to hear, perchance we might behold the Divine plans upon the trestle-board and hear upon the mountains the songs of the workmen amid the ceaseless beating of many hammers. Perchance we may hear them now, far off, while the ceaseless toil of divinity and humanity goes on, while the gracious Grand Master of the universe speaks to the weary craftsmen, "Come, you faithful toilers, come from labor to refreshment."

As Jehovah is the Architect to the Universe, so, according to the legend handed down to us through many channels, Hiram, whose name and fame are recorded in many books accessible to all of you—Hiram, the Builder, was the Architect of the Temple of Solomon. What a piece of work was that which crowned the brow of Mount Moriah three thousand years ago!

> Silently as a dream the fabric rose;
> No sound of hammer or of saw was there.

And in its construction were combined the *Wisdom* of Solomon, the *Strength* of Hiram King of Tyre, and the *Beauty* of Hiram the Builder.

This illustrious Grand Master has been for all time the model for all Master Masons, and his spirit is the spirit of the Craft. All other legends undergo changes from time to time, but this legend of Hiram the Temple Builder has endured through all the centuries. His benign personality has been among the choicest traditions of the best creeds of human kind. The story itself is one of surpassing beauty. Being chosen by Solomon and the Tyrian king to superintend the building of the Temple, he at once put into effect a most exact system of discipline for his workmen. No point or phase of the work was left untouched by his masterful hand. And for himself the most rigid mode of conduct was observed. His blameless life, his exalted character, his tragic death and his burial at last amid universal lamentation make up a story of profoundest interest.

This legend is but a picture of human life. Man is the temple of God's spirit, and deep in our heart of hearts is the Holy of Holies of our lives, and the killing of the Grand Master in the Temple, while about his Master's business, is like the slaying of virtues and tender emotions in the sanctum sanctorum of our own hearts.

Ah, yes, friends, this is the tragedy of life, that the good, the true, and the beautiful sometimes perish when least expected, and the song of the builders is succeeded by the wail of the mourners. It is as when one wanders through the fragrant forest, listening to

the chorus of feathered songsters; let but the shadow of a hawk fall across the woodland, and every silvery note is stifled, every song is hushed, and deathly stillness reigns. Against the most devoted lives the hand of ruthless murder is sometimes raised. Into the purest heart the shadow of evil sometimes falls. Upon the fairest form the withering hand of death must at last be laid. No shrine so sacred, no office so holy, no life so beautiful, but it is invaded by the grim Reaper the swish of whose scythe is like the cleaving of a world.

Eyes, look your last!
Arms, take your last embrace! and lips, O you
The doors of breath, seal with a righteous kiss
A dateless bargain to engrossing death.

But this is not the whole story. If this were all, then indeed life would hardly be worth the living. No light in the darkness, no hope in the gloom—only the sighing wind, the moaning sea, the stifled sob and the cry of pain to answer the consuming hunger of our hearts! To look upon the dead and the dying, to wander among the silent cities of eternal sleepers, helpless and hopeless, breathing through tremulous lips the piteous question of a despairing world, "If a man die shall he live again?" only to hear in every breeze and read on every cloud and leaf and flower a sinister and somber answer to mock our anguish.

But our noble Fraternity has an answer to this world question. Upon every Mason at the beginning of his career are impressed two facts, *God* and *Immortality*. Here and there in the ancient rites and mysteries "this hope shone like a beacon in the gloom of Pagan darkness." Great and good men of all nations and all times have lived in this hope, have been guided by this beacon, and this Masonry speaks, unequivocally to man in unison with reason and revelation, Thou Art Immortal!

Modern Masonry has had a glorious career. During the middle ages it placed its sign and seal upon abbey, palace and cathedral. In more modern times it has touched with grace and beauty the tender virtues of mercy and kindness. Its ministrations have been generous and its influence wholesome. Its blessings have been felt in every nation, language and creed, and from its altars constantly arise the incense of a prayerful life.

In a high degree it exemplifies the spirit of brotherhood. The first murderer, in reply to the question of the Creator, "Where is

thy brother Cain?" answered with a cynical question, "Am I my brother's keeper?" But this noble Fraternity has changed that reply, and to all the world proclaims, "I am my brother's keeper." In working out this Divine principle each individual is brought nearer to the Universal Father. Thus, following after the beneficent and glorious deeds of the Creator of all things, the true Mason becomes the architect of character, the most Godlike structure that can be reared by man. Character, the currency of the universe, the key to all noble achievement, the untarnishable crown, the imperishable treasure; character, when the world has been resolved into its primal elements and the Heavens rolled up as a scroll—character shall stand pure and eternal as the very life of God Himself. So speaks the Spirit of Masonry.

We have an aim which cannot be miscast,
Its object is the good of human kind,
To draw our fellows from misguided past,
And place them where a future they may find.
Regardless of all our enemies may say,
Heedless of what their envy bids them do,
We'll still press on our world's enlightening way,
And bring a true nobility to view.

Masonry is a "system of morality, veiled in allegory, and illustrated by symbols." There is in Masonry no symbol more significant than that of *Light*. In all religions and sacred oracles light has been considered as representing the highest human good. It has a magic and charm all its own. It is potent and eloquent with possibilities of blessing.

In the beginning, when the earth was without form and void, when night and chaos brooded over the world, there came forth the first mandate of Omnipotence, "Let there be Light!" In the Heavens the Creator hung the majestic lamp of day, and from his fingers flung the myriads of stars out into infinite space. "The first creation of God in the works of the days was the Light of Sense; the last was the Light of Reason; and His Sabbath-work ever since is the illumination of the spirit." Light, Light, more Light, is what this world needs; Light to guide us along the King's highway; Light to pour down upon us in the gloom of despair, to guide us through the darkness of the night; Light do we need and for this we pray earnestly, that our eyes may be opened, that our spirits may be illuminated, that into our poor hearts, desolate and destitute, refulgent rays of the Divine sun may pour like God's eternal spirit until all the dark continents of human ignorance are opened, until

all the highways of intellectual darkness are opened, and, under one God, and guided by His spirit, we shall march, amid the breaking of millennial dawn, in its paths of righteousness and of peace.

Thou whose Almighty word
Chaos and darkness heard,
And took their flight,
Move o'er the waters' face
By Thy Almighty grace,
And in earth's darkest place
Let there be Light!

Thou who didst come to bring,
On Thy redeeming wing,
Healing and sight,
Health to the sick in mind,
Sight to the inly blind,
O now to all mankind
Let there be Light!

Holy and Blessed Three,
Glorious Trinity—
Wisdom, Love, Might—
Boundless as ocean's tide
Rolling in fullest pride,
Through the earth far and wide,
Let there be Light!

[Great applause.]

Brother WILSON. Our Senior Grand Deacon, Brother William W. Jermane, has written for this occasion the Centennial Hymn, which you will find on the third page of the program. This will be sung by the congregation to the tune of "Federal Street." Brother Foster leading us.

CENTENNIAL HYMN.

By WILLIAM W. JERMANE.

I.

Supreme Grand Master, in Thy name,
We come, as those before us came,
And at the throne of Grace we ask
For strength for each unfolding task.

II.

Our fathers worshipped at this shrine,
And sought to make their purpose Thine;
We reverently ask that Thou,
Who guided them, wilt guide us now.

III.

Our ancient Craft protect and bless:
Establish it in righteousness;
And make the era just begun
Far nobler than the closing one.

IV.

So shall we sound our Maker's praise,
And walk in His appointed ways,
And all mankind rejoice to see
The beauty of our ministry.

Brother Wilson. All remain standing. Our Brother, the Rev. J. Henning Nelms, Assistant Grand Chaplain, rector of the Pro-Cathedral Church of the Ascension, will offer the closing prayer.

CLOSING PRAYER.

By Rev. J. Henning Nelms.

Almighty God, Our Heavenly Father, we thank Thee for the blessed privilege of calling Thee Our Father. We are so apt to look upon Thee as the Great Creator of the Universe, so far above us and beyond us, beyond our highest aspirations or holiest thought, that we cannot come near enough to Thee to be heard. We are so apt to think of Thee as the Great Ruler of Things, driving us and all material things onward and ever onward to some destiny, fixed and certain, in which we have no part or lot. But Thou hast told us, by Thy Beloved Son, to come to Thee as our Father. And so, just as little children stand on tiptoe to lift the latch that opens the door to Thy great loving heart we come to ask for more light to see clearly, for more strength to follow closely, for more love to live like Thy Son.

We thank Thee for the blessed privilege of this hour. We thank Thee for the fraternal spirit that brought us here, that spirit which has endured through so many centuries of darkness, superstition and error. We thank Thee that Thou hast brought us together here today in the spirit of brotherly love.

We ask that Thou wilt let Thy richest blessing rest upon all gathered here and upon all we love. We ask Thee to deepen in our hearts the sense of the brotherhood of man that finds itself lost in the Eternal Fatherhood of God. May our Craft stand not only for such brotherhood within the limits of the Lodge, but spread its arms to the pure and good and to the home; and may it stand for that universal brotherhood that reaches out to all mankind, not stopping at the fortunate, the strong, and the good, but reaching down to uplift the frail, the fallen, and the outcast. Deepen this affection in our hearts, and strengthen it in our lives, until it may become a very real, earnest and practical truth in the experience of every member of the Craft.

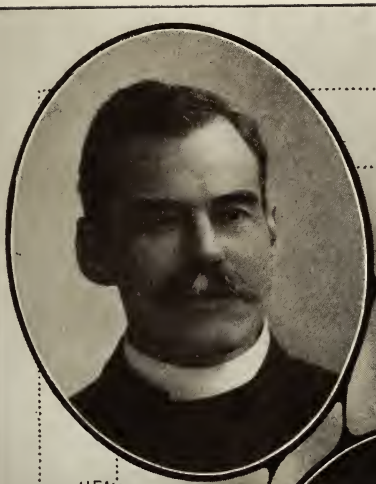
May our Craft stand not simply for the purity of our own homes and the homes of our brethren, but for the purity of the homes of all Thy children everywhere. O, our Father, may the white aprons we wear stand for cleanliness and purity in deed, in word, and in thought in our lives.

Watch over us and care for us. We ask it all in His dear name Who taught us, when we pray, to say:

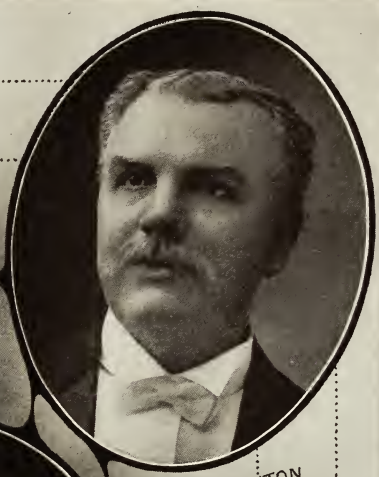
Our Father, Who art in Heaven, hallowed be Thy name; Thy kingdom come, Thy will be done, on earth as it is in Heaven. Give us this day our daily bread, and forgive us our trespasses as we forgive those who trespass against us; and lead us not into temptation, but deliver us from evil, for Thine is the kingdom, and the power, and the glory, forever and ever. Amen!

The Lord bless and keep you; the Lord make His face to shine upon and be gracious unto you; the Lord lift up His countenance upon you and give you peace now and for evermore. Amen!

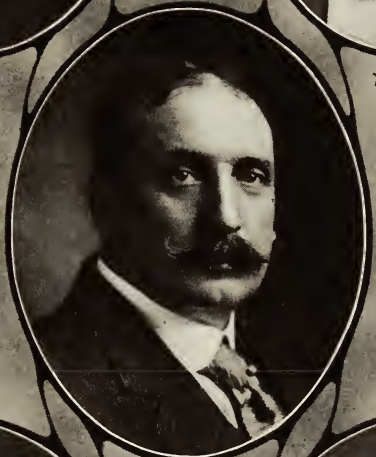
The assembly then dispersed.



J. HENNING NELMS
ASST. G. CHAPLAIN



T. JOHN NEWTON
J. G. WARDEN



ALEXANDER GRANT
G. MARSHAL

W. W. JERMANE
S. G. DEACON

JAMES W. WITTEN
J. G. DEACON

Joyce Eng. Co

SPECIAL COMMUNICATION

OF

GRAND LODGE

FEBRUARY TWENTIETH, 1911.

Special Communication

WASHINGTON, D. C., February 20, 1911.

A special communication of the Grand Lodge, F.A.A.M., of the District of Columbia was held at Masonic Temple, corner of Thirteenth street and New York avenue northwest, at 10.30 o'clock a. m. on the above date.

PRESENT.

OFFICERS.

Bro. J. CLAUDE KEIPER.....Grand Master
" BEN W. MURCH.....Deputy Grand Master
" CHARLES E. BALDWIN.....Senior Grand Warden
" T. JOHN NEWTON.....Junior Grand Warden
" ARVINE W. JOHNSTON.....Grand Secretary
" JAMES A. SAMPLE.....Grand Treasurer
" THOMAS H. YOUNG.....Grand Lecturer
" J. RUSSELL VERBRYCKE.....Grand Chaplain
" ALEXANDER GRANT.....Grand Marshal
" WILLIAM W. JERMANE.....Senior Grand Deacon
" JAMES W. WITTEN.....Junior Grand Deacon
" LEM. TOWERS, Jr.....Grand Sword Bearer
" JOSEPH H. MILANS.....Grand Pursuivant
" J. HARRY CUNNINGHAM.....Senior Grand Steward
" CHARLES J. O'NEILL.....Junior Grand Steward
" WARREN C. BICKFORD.....Grand Tiler

PAST GRAND MASTERS.

Myron M. Parker.
Harrison Dingman.
James A. Sample.
L. Cabell Williamson.
Henry S. Merrill.
George W. Baird.
Matthews Trimble.
Harry Standiford.
James A. Wetmore.
Lurtin R. Ginn.
Francis J. Woodman.
Augustus B. Coolidge.
Henry K. Simpson.
George C. Ober.

PAST JUNION GRAND WARDEN.

George E. Corson.

PAST GRAND SECRETARY.

Charles W. Hancock.

REPRESENTATIVES AND PAST MASTERS.

No. 1.—Wm. A. Harries, M.

No. 3.—Robert F. Mentzel, proxy for M.
J. Claude Keiper, P. M.
Luther F. Speer, P. M.
Frank B. Curtis, P. M.
Jacobus S. Jones, P. M.

No. 4.—Kenton N. Harper, P. M.
George C. Ober, P. M.

No. 5.—Abram S. McCoy, S. W.
Lem. Towers, Jr., P. M.

No. 7.—Blair McKenzie, M.
Thos. S. Sergeon, S. W.
Thos. H. Young, P. M.
Henry K. Simpson, P. M.

No. 9.—Geo. W. Kennedy, S. W.
Harrison Dingman, P. M.
Chas. C. Coombs, P. M.
Wm. McNeir, P. M.

No. 10.—A. B. Douglass, J. W.
Warren C. Bickford, P. M.

No. 11.—Chas. W. Hancock, P. M.
Harry Standiford, P. M.
Jos. H. Milans, P. M.

No. 12.—John M. Jones, J. W.
T. John Newton, P. M.
Lafayette Leaman, P. M.

No. 14.—Jas. T. McClenahan, M.
Wallace Streater, S. W.
Emmett C. Elmore, P. M.
Walter B. Pettus, P. M.
James W. Witten, P. M.

No. 15. Martin R. Speelman, M.
Arthur W. Davidson, proxy for S. W.
Leslie Cramer, J. W.
Myron M. Parker, P. M.
James A. Sample, P. M.
James A. Wetmore, P. M.
Alex. Grant, P. M.
E. St. Clair Thompson, P. M.
James T. Gibbs, P. M.
Andrew Wilson, P. M.
Wm. Hart Dexter, P. M.
Henry E. Bittinger, P. M.

No. 16.—Thos. W. Bramhall, S. W.
B. F. Larcombe, Jr., P.M.
Samuel R. Bond, P. M.
Claud H. Woodward, P. M.

No. 17.—Robert H. Young, S. W.
Geo. E. Corson, P. M.
Lurtin R. Ginn, P. M.
Arvine W. Johnston, P. M.
Wallace C. Babcock, P. M.
Louis D. Carman, P. M.

No. 18.—Chas. J. O'Neill, P. M.

No. 19.—John R. Wright, M.
Henry S. Merrill, P. M.
Aug. B. Coolidge, P. M.
Jacob H. Lichliter, P. M.
Wm. H. Wanamaker, P. M.

No. 20.—Rudolph B. Behrend, M. J. Harry Cunningham, P. M.
Geo. W. Baird, P. M. Allan R. Searle, P. M.
Clarence Lewis, P. M.

No. 21.—Wilbur H. Lawrence, M. Charles J. James, P. M.
Samuel E. Shields, P. M.

No. 22.—Wm. H. Griffin, M. Ben W. Murch, P. M.
Charles Becker, P. M.

No. 23.—Wm. W. Jermane, P. M. Jacob W. Collins, P. M.

No. 24.—Clifford A. Borden, M. Angus Lamond, P. M.

No. 25.—John N. Sterzer, M.

No. 26.—L. Cabell Williamson, P.M. Wm. Montgomery, P. M.

No. 27.—J. Eldridge Burns, P.M. John A. Moyer, P. M.

No. 28.—Chas. E. Baldwin, P. M. Moses D. Mull, P. M.

No. 29.—Francis J. Woodman, P. M. Otis J. Eddy, P. M.

No. 30.—Not represented.

No. 31.—Martin L. Statler, M. John Lane Johns, P. M.
Chas. E. Sayles, P. M.

No. 32.—Matthew Trimble, P. M. Claude F. King, P. M.

No. 33.—Richard C. Lewis, M.

The Grand Lodge was opened in ample form.

The Grand Chaplain, Brother the Rev. J. Russell Verbrycke, delivered the following invocation:

Almighty God, our Heavenly Father, we lift our hearts in gratitude to Thee for Thy divine love, and the kind Providence which has led us thus far through our lives. We humbly beseech Thee to bless this communication. May Thy blessing rest upon all the members of this Grand Lodge and upon all the members of the constituent Lodges of this jurisdiction. And may those principles which have ever tended to bind our hearts together in brotherly love, and in our social relations, tend to cement us together more strongly in those bonds which make toward true friendship and true charity.

Guide us and protect us. We thank Thee that our institution

rests upon the Holy Bible—Thy Word; and we pray Thee to enable us to live so consistently before Thee that, when we shall have finished our mission here below, we may receive that welcome, "Well done, thou good and faithful servant, enter thou into the joy of Thy Lord."

We ask pardon for our sins in the name of Him who is worthy to receive all praise and adoration, world without end. Amen.

The Grand Master spoke as follows:

I wish to extend the greetings of the Grand Lodge to this goodly assemblage of the Past Grand Masters of this jurisdiction, and to say for myself and the officers of the Grand Lodge, and for all those members who are here assembled to assist in these Centennial ceremonies, that we take it as a great compliment that these brethren should have met with us this morning. Past Grand Masters Parker, Dingman, Sample, Williamson, Merrill, Trimble, Standiford, Ginn, Wetmore, Woodman, Coolidge, Simpson and Ober, to whom the craft in this jurisdiction look with respect and whom they honor, I thank you personally for your attendance here, and hope you may live long to let the light of your wisdom and experience shine on the Fraternity of the District of Columbia.

It has been arranged that the visiting Grand Masters and Past Grand Masters shall be received in accordance with our custom by a committee appointed for that purpose.

I see that Past Grand Master Nichols, of Texas, is here now, and I take pleasure in including him in my list of those to whom we desire to render honor. I was unaware of his presence, and I assure him we are delighted to have him with us.

Past Grand Master Nichols thanked the Grand Master for the compliment extended. He then presented to the Grand Secretary a souvenir postal card, having some verses on "Masonry," which he thought should be emblazoned on the portals of the Grand Lodge.

The Grand Master: I will now appoint a committe of Past Grand Masters to act as a committee of escort and reception, and I select the oldest three in point of service, Myron M. Parker, Harrison Dingman and James A. Sample. The committee will retire and satisfy themselves that the brethren seeking admission are Master Masons, and then duly introduce them.

The committee then retired to enter upon the performance of their duties.

M. E. Moses D. Mull, Grand High Priest of the Grand Chapter of Royal Arch Masons of the District of Columbia, being present, was greeted by the Grand Master as follows:

Grand High Priest Moses D. Mull: I recognize you as the head of Capitular Masonry in the District of Columbia, and express to you on behalf of the brethren the pleasure which your presence gives us as the representative of the body of which you are the efficient head. You are invited to a seat in the East.

R. E. Sir George C. Ober, Grand Commander of the Grand Commandery of Knights Templar of the District of Columbia, was welcomed by the Grand Master as follows:

Grand Commander George C. Ober: It gives me pleasure to greet you as the official head of the Knights Templar of the District of Columbia, and, in welcoming you to this special communication, to express the regard which we entertain for the Grand Commandery and its officers. I shall be glad to have you seated in the East.

Past Master Richard Taylor, of Mt. Horeb Lodge, No. 28, Philadelphia, Pa., was introduced, and welcomed by the Grand Master.

The Grand Master then declared the Grand Lodge at recess.

The Grand Lodge was duly called to order after a short recess, when the following visitors were introduced by the special committee:

M. W. Henry L. Ballou, Grand Master of Vermont.

M. W. Henry S. Bridges, Grand Master of New Brunswick

M. W. James R. Johnson, Grand Master of South Carolina.

M. W. Randolph B. Chapman, Grand Master of Connecticut.

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M. W. Richard N. Hackett, Grand Master of North Carolina.

M. W. John J. Hull, Grand Master of North Dakota.

M. W. Wyndham Stokes, Grand Master of West Virginia.

M. W. John M. Carter, Past Grand Master of Maryland.

M. W. Frank E. Harrison, Past Grand Master of South Carolina.

M. W. Frank W. Havens, Past Grand Master (and present Grand Secretary) of Connecticut.

R. W. George A. Beauchamp, Grand Secretary of Alabama.

The visitors were received with the grand honors and welcomed by the Grand Master as follows:

I fear that any attempt which I might make to express to you the pleasure and satisfaction which your presence affords us on this occasion would fall far short of the expectations of my brothers here assembled. I also fear that the impression which you might derive from them would be inadequate in comparison with what we wish might be conveyed to your minds as to the satisfaction, the rejoicing and the pleasure which we all experience in that you have seen fit to come from your far-off jurisdictions to help us in commemorating an event which is in our eyes so momentous and so auspicious.

There is a pleasing thought always in a ceremony of this kind, and that is the devotion which induces man to abandon his everyday affairs and gather around a Masonic altar for the purpose of showing, by participation in the ceremonies then in course of conduct, that he appreciates the principles of the order which have been deeply imbedded in his heart. As we are here celebrating today the Hundredth Anniversary of the organization of the Grand Lodge of the District of Columbia, we take it as a distinct compliment from you, and the jurisdictions you represent, that you have come here to assist us.

Later in our communication you will be afforded an opportunity to give a message to your brethren here assembled. In the meantime I shall ask the committee to escort you to the East.

The visitors were then escorted to seats in the East.

A selection, "Oh, God, Most Holy," was then rendered by the Centennial Choir.

The Grand Master called upon Brother E. St. Clair Thompson, chairman of the Centennial Committee, to make the announcements in regard to the reponses to the invitations which had been received.

Brother Thompson spoke as follows:

Most Worshipful Grand Master, on behalf of the Centennial Committee I wish to announce that invitations were extended to all the Grand Masters of all the Grand Lodges with which the Grand Lodge of the District of Columbia is in affiliation. We have favorable responses from twelve of these jurisdictions, represented on this occasion by seventeen brethren, Grand Masters and Past Grand Masters of those jurisdictions. Up to date we have received replies announcing the inability of the brethren receiving invitations to be present, and extending the congratulations of themselves and their bodies to this Grand Lodge and the brethren, as follows: From Arizona, Canada, England, Florida, Georgia, Illinois, Iowa, Louisiana, Manitoba, Massachusetts, Montana, Netherlands, New Mexico, Nova Scotia, Ohio, Oregon, Prince Edward Island; a special cablegram from the King of Sweden, Grand Master of that Grand Lodge; Swiss Alpina, and Virginia.

I have also received letters of regret from Past Grand Masters Joseph S. McCoy and William G. Henderson, of this Grand Lodge.

Brother Thompson then moved that the thanks of the Grand Lodge, under its seal, be extended to all other than the committee who had gratuitously contributed by their efforts to make the Centennial ceremonies a success.

The Grand Master spoke as follows:

That course will be pursued. I also wish to have entered on the records of this communication, at this time, the appreciation of this Grand Lodge for the services rendered by Brother Thompson, chairman of the Centennial Committee. We might extend the proceedings to an indefinite length and still not do full justice to the work which this brother has done; and it is in accordance with my desire that a formal record shall be made in the Proceedings of the Grand Lodge, that I refer to it at this time. I extend to him the

thanks of the brethren and my own thanks for his work and for the many courtesies shown me in connection with this celebration.

The Grand Master then made the following address:

Brethren of the Grand Lodge and our Distinguished Brethren from Other Jurisdictions: After a century of existence, and in commemoration thereof, the Grand Lodge of Free and Accepted Masons of the District of Columbia meets today in special communication. It has passed the one hundredth milestone in a career marked by honorable endeavor in the cause of our Fraternity and of high-minded effort in its great work for the uplifting and betterment of that portion of the human race which, under the dispensation of Providence, has come within the sphere of its benign influence.

Amid the mutations of human life and affairs, that organization, whatsoever its character, which maintains itself with an unvarying record for high achievement for a period of one hundred years, may well indulge in self-congratulation as it celebrates with rejoicing and appropriate ceremony an event so fraught with importance to it and one which not only speaks eloquently as to the permanence and substantial nature of its foundations, but offers indisputable testimony to the correctness of its principles and the wisdom and foresight of its projectors.

These commemorative ceremonies, my brethren, are therefore actuated by and embody a three-fold purpose. They afford us an opportunity for the expression of that rejoicing and satisfaction which fill our hearts in connection with this occasion, at once so momentous and auspicious. They offer us the privilege of testifying our loyalty to those beneficent principles upon which our Craft has been founded and by the observance of which it has prospered, and they present to us a means of signifying our unbounded admiration and our undiminished respect for those revered and beloved brethren who in the early days of this Grand Lodge wrought so efficiently for its existence and its welfare; and not only for them, but for all that line of distinguished Masons who, during the years that have since elapsed, preserved so zealously and so faithfully the standards and traditions of Freemasonry and transmitted them from generation to generation in all their purity and all their integrity.

It is unnecessary for me and it is not my purpose to recount with any degree of particularity the history of our Grand Lodge. That will be done ere this communication is brought to a close by our

Historian. It is sufficient for me to say that from its inception at the beginning of the last century down to the present time its existence has been replete with noteworthy incidents, and its record has been one of successful endeavor to maintain at an irreproachable standard the honor, the dignity and the reputation of our Craft, to foster among its adherents and its devotees a thorough understanding and an appreciative, practical knowledge of the great truths it inculcates, to disseminate the high doctrine that above all other things Freemasonry is Brotherhood, and by so doing to elevate along philanthropic and humanitarian lines not only the community in which it has wrought, but the thousands of men who, as sojourners here from every section of our country, have come within the influence of its ennobling precepts.

That Freemasonry has entered largely into the shaping of the destinies of the United States cannot be gainsaid. A brief review of the names of those great men who have guided the course of our Government, or have held high place in its councils, will firmly establish this fact, and Masons the country over may well rejoice as they recall that from the great patriot and statesman—the revered Washington, the anniversary of whose birth will in a few days be celebrated in every city and every hamlet of this land, who presided over a Masonic Lodge in our sister jurisdiction of Virginia, who laid with Masonic ceremonies the cornerstone of our Capitol building, using this gavel, now a priceless possession of Potomac Lodge, No. 5, of this jurisdiction and by its courtesy used by me on this occasion—that from Washington to the present executive of the United States, there have been many who learned within the sacred precincts of our Lodge rooms those great truths which could not fail to exert a lasting influence and constitute a potent force in preparing them for the assumption of that high office and for the high-minded and patriotic discharge of its duties.

Of necessity, therefore, Freemasonry has set its stamp upon the history of our Republic to an extent which cannot be accurately measured. Without boastfulness we may say, however, that because its precepts and doctrines appeal to the highest attributes of our nature, they have wittingly or unwittingly been of lasting influence in determining the basic principles upon which important decisions in statecraft have been founded. It needs no stretch of the imagination to picture occasions on which, amid doubt and perplexity, they have been a beacon light by which the Ship of State has been guided away from the dangers of shoal and breaker to ride at ease in the peaceful harbor of safety and security, nor need we do violence to history in conjuring up scenes in which Masons in high

place have been cheered in their troublous but patriotic course and encouraged to a firmer belief in the ultimate triumph of right by the lessons taught them at the altar of Masonry.

We have been fortunate in that from the earliest days the portion of our country which has been and now is included within the geographical confines of the District of Columbia has frequently been the scene of Masonic activities and therefore susceptible to Masonic influences. Before the organization of this Grand Lodge, the cornerstone of the District itself and the cornerstone of the Capitol building had been laid with the ceremonies of our Craft. It has participated times without number in other public functions, occupying in all of them an appropriately high place, attracting to itself the attention of people everywhere, and adding deservedly to its prestige. Under such conditions it need occasion no surprise that the growth of Masonry here has kept pace with our political and industrial advancement; that from five Lodges, with a membership of less than two hundred, on February 19, 1811, our jurisdiction has progressed to its present enviable position with twenty-nine Lodges, having on their rolls more than nine thousand Master Masons; that our place of meeting should have been enlarged from the comparatively humble "Union Lodge Room," pictured in our souvenir program, to this new Temple, which is admittedly an ornament to the achitectural beauty of the Capital City of our great Nation. A wonderful advancement, marked by a variety of changes and transitions! Well indeed may it be characterized as a century of progressive evolution.

And, brethren, as we contemplate and rejoice over these evidences of material and external progress, the pleasing thought comes to us that there has been no change in the exalted teachings, the beneficent principles, and the high purposes of our Fraternity. As lasting as Truth itself, these exist today in all essentials in the same enduring form as when cherished and exemplified by our brethren of those far-distant days. Adapted and suitable to the needs of our Brotherhood as they have been suited to the needs of mankind the world over since the creative fiat of the Supreme Architect was first enunciated, who can doubt that the virtues and tenets of our Fraternity taught to the neophyte in Masonry shall stand for ages to come as a correct code by which to prove, refine and exalt the human character?

My brethren, it is ours to cherish at its true value this priceless heritage from our predecessors and to learn from the wisdom of their experience. Mindful of the future, let us not overlook or be-

little the past, nor should we stand in such awe of past greatness as to fear for the future.

Standing here today on the threshhold of a new century of our existence, as members of the Grand Lodge of Free and Accepted Masons of the District of Columbia, into whose hands the welfare and the administration of the affairs of our Fraternity have for the time being been committed, it well becomes us as thoughtful men to indulge in a careful and judicious retrospect; to scrutinize earnestly and with wise discrimination the story of the years whose achievements are now history, its record of success, and, as we are all prone to err, its errors, with their resulting periods of depression, its wisdom, with its consequent prosperity and record of proud achievement. The history of the past is ours to use for its inspiration and for its incentive to renewed effort in that future which beckons us onward, ever spreading before our eyes the alluring vista of hope and promise.

I indulge the high hope that from such a retrospect we shall gather wisdom, inspiration and courage such as shall carry us far in the performance of the high duties with which we are charged; that we shall develop within our hearts a high-born enthusiasm for our allotted task and a strong determination that, under the guidance of the Supreme Architect of the Universe, we shall not only profit by the experiences of the past, but shall emulate its achievements to the end that we may leave to those who come after us a record and an example that shall be a lamp to their feet and a light in their path for the enduring advancement of the cause of our beloved Fraternity and the consequent promotion, wherever the Light of Masonry shines, of the best and truest interests of Humanity.

Our Fathers' God! from out whose hand
The centuries fall like grains of sand,
We meet today, united, free,
And loyal to our land and Thee,
To thank Thee for the era done,
And trust Thee for the opening one.

[Applause.]

The Centennial Hymn, by Bro. William W. Jermane, was then rendered by the Centennial Choir.

The Grand Master then spoke as follows:

The committee on arrangements has provided as a part of the ceremonies of our communication an address by Bro. Kenton N.

Harper, who, as you know, was appointed Historian of the Grand Lodge some years ago. He has prepared a History of Freemasonry in the District, which is now ready for distribution, and which is recommended to the brethren of the Craft throughout the jurisdiction.

For the purpose of having incorporated in the record at least some of the good things which Brother Harper has succeeded in getting together, I ask that he now address you.

Brother Harper then read the following address:

They hadn't any fine regalia,
Their lodges were old and bare;
But they knew the ancient landmarks,
And they kept them to a hair.

So sings Kipling of the lodges of the early part of the last century, and in those few strokes of the master's brush we have the finished picture of the Masonic Lodge at the time of the birth of the Capital City, a picture which although lacking the technique and coloring of the one before us in these latter days is withal a wonderful work and repays the closest scrutiny.

The scope of the brief address I am privileged to make precludes the presentation of more than the barest outline, but it will not be difficult, I am sure, for the most sluggish imagination with such a subject to fill in the high lights and the shadows. Neither do I propose to offer a burdensome array of satistics, which can have but a momentary grasp upon the memory, but shall endeavor, as concisely as may be, to treat the subject broadly.

Before entering upon the period of organized Masonry in this section of which there is authentic record let us for a moment examine the field of tradition for evidence of the presence and activity of the Fraternity on our soil at a still earlier date, and it is well to premise with the little known fact that prior to and for a long time subsequent to the Revolutionary War it was the custom to keep Masonic records on detached slips of paper which were at frequent intervals destroyed to prevent their falling into the hands of profanes, and thus there remains to us only the most meagre, disconnected, and unsatisfactory data of the early days of Masonry.

There is at the present day in the possession of Potomac Lodge, No. 5, of Georgetown, an old Bible, published in Edinburgh, Scotland, in 1754, with this inscription on the fly-leaf: "A present from Mr. Colin Campbell to St. Andrew's Lodge, the 30th day of January, 1773, Bladensburg." It has also been asserted, but of the fact

there is no available evidence, that a Rev. Bro. Thomas Balch, of Georgetown, had in his possession a diploma showing that his great grandfather was made a Mason in this lodge in 1737. Diligent inquiry, however, among the descendants of Rev. Balch fails to bring to light the missing document, but on the contrary unearths a letter from a nephew of the original Balch in which he states the impression that his uncle was made a Mason in France.

On this Bible and diploma is predicated the theory of the existence of an old lodge in Georgetown as early as the middle of the eighteenth century, but correspondence with the Grand Secretaries of England and Scotland proves that no charter was issued to this section from either of those Grand Lodges during the period in question. This by no means disposes of the matter, for not only were lodges formed by inherent right long subsequent to that date, but the term "lodge" applied equally to a hap-hazard congregation of Masons for a single meeting as well as to organized and continuing bodies, and it may well be accepted as probable, indeed certain, that among the Scotch immigrants, who, more than any other, found their way up the Patawomeke River to the head of navigation, now the site of Georgetown, in those early days, there were many of the Craft who upon proper occasion assembled for Masonic intercourse, and, as was customary, inducted new members into the mysteries. This is reasonable, and indeed has a certain confirmation in the fact that in the traditions of some of the oldest Georgetown families there is mentioned the so-called "Auld Scotch Lodge," an important institution, in which it is said all differences between Masons were referred for adjustment.

So much for tradition.

The first charter known to have been issued to any lodge within the limits of the present District of Columbia was issued by the Grand Lodge of Maryland, at a meeting held April 21, 1789, to a lodge to be held in George-Town, Md., on the Potomack River, to be officially known as "Lodge No. 9," the designation "Potomac" appearing seventeen years later, in connection with the third lodge chartered in that place.

That Freemasonry was a dominating though unobtrusive force from the very first in this section has striking illustration in the fact that the cornerstone of the District was laid with Masonic ceremonies, and this event, probably without a parallel in the world's annals, furnishes perhaps the most natural, certainly the most interesting, point of departure in the historical journey we are about to undertake. The word cornerstone is used in no figurative sense in this connection but refers to a small marker of masonry set up at

Jones' Point, on Hunting Creek, below Alexandria, Va., from which were run at right angles the lines which formed the first two sides of the ten-mile square constituting the original District of Columbia. This initial stone was placed according to ancient Masonic usages April 15, 1791, by the Masonic Lodge of Alexandria, Va., which had been chartered eight years before by the Grand Lodge of Pennsylvania as No. 39, and which, in 1788, became Alexandria-Washington Lodge, No. 22, under the jurisdiction of Virginia, with George Washington as Master. While there is left to us only the most meagre account of this first recorded Masonic ceremony it may well be surmised that Lodge No. 9, of Georgetown, was also in evidence on that eventful spring day. The light-house structure on the point of land below Alexandria covers the site of this marker.

In January, 1792, Lodge No. 9, assumed the authority to grant a dispensation for certain of its members who had moved to Port Tobacco, Charles Co., Md., to open a lodge at that place to be known as St. Columbia, pending a regular application to the Grand Lodge of Maryland. It may be said in passing that this somewhat remarkable action finds partial justification in the crude conditions of transportation and communication of the time and the survival in a degree of the old "inherent right" doctrine. Although this method of procedure was unfavorably criticized in the Grand Lodge, yet the dispensation was confirmed by a warrant to the new lodge under the title of St. Columbia, No. 11.

The cornerstone of the White House was laid October 13, 1792, and while tradition holds the ceremony to have been under Masonic auspices, and a number of veracious historians so affirm, the most diligent search fails to unearth any account of the occasion. In the absence of any evidence to the contrary, however, and taking into consideration the known fact that the leading men in the Government and in the corps of architects and builders at the time were Master Masons, it is a reasonably fair assumption that the ceremony was Masonic, and while this is not historic it is given as an historic probability.

The third public Masonic affair, which gains importance by reason of being the first in the city of Washington of which there is incontrovertible record, was the laying of the cornerstone of the Union Public Hotel, long known as "Blodgett's," located between E and F and Seventh and Eighth streets, N. W., and for many years the most pretentious hostelry in the city, on July 4, 1793.

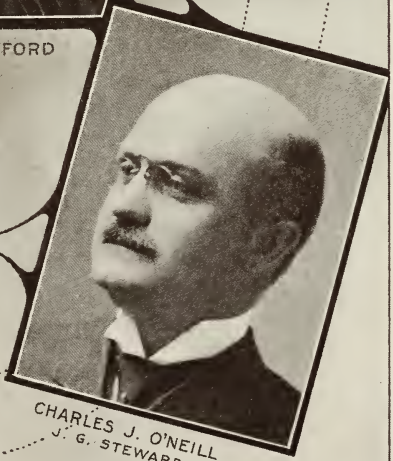
Work on the public buildings at once brought to the new city a small army of architects and builders, and among this company were found many of the Craft who later were prominently identified

LEM. TOWERS, JR.
G. SWORD BEARER

JOSEPH H. MILANS
G. PURSUIVANT

WARREN C. BICKFORD
G. TILER

J. HARRY CUNNINGHAM
S. G. STEWARD



CHARLES J. O'NEILL
J. G. STEWARD

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with Masonic and municipal matters, and were largely instrumental in safely guiding the Federal City through its troublous formative period. A handful of these brethren, among whom may be mentioned Bro. James Hoban, the architect of the Capitol and Executive Mansion, and one of the many Irishmen and devout Romanists who in that day were also consistent members of the Masonic Fraternity, having previously, according to the custom of the period, obtained a dispensation from Lodge No. 9, applied for and received a warrant to open a lodge to be known as Federal, No. 15, September 12, 1893, just six days before the laying of the cornerstone of the Capitol, and it is a natural and reasonable conclusion that this approaching ceremonial had much to do with at least hastening its birth. A temporary home was found in a private house in New Jersey avenue, S. E., on the site of the present House of Representatives Office Building, but more satisfactory quarters were soon engaged in the "Little Hotel," F between Fourteenth and Fifteenth streets, N. W., which, as is not generally known, is still standing, entirely surrounded by office buildings.

Probably the most important event in the history of the local Fraternity, all things considered, was the cornerstone laying of the U. S. Capitol building, which occurred September 18, 1793, and was under the exclusive control of the Craft, Joseph Clark, Worshipful Master of Lodge No. 12, at Annapolis, acting as Grand Master. Gen. George Washington, then President of the United States, joined in the ceremonies as a Mason, was honored with the chief place in the procession, and is believed to have taken the square and level in his hands and laid the stone according to the ancient Masonic rites.

The gavel used by Brother Washington was, at the conclusion of the ceremonies, handed by him to Valentine Reintzel, then Master of No. 9, and later the first Grand Master of the District, and has been jealously guarded ever since by the successors of the original Georgetown Lodge.

The lodges participating were Lodge No. 9, of Georgetown, Lodge No. 22, of Alexandria, Va., and Federal Lodge, No. 15, of Washington, the latter, according to a contemporary account, "in all their elegant badges and clothing."

In the early part of the following year Lodge No. 9, exhausted by the drain upon its membership through the formation of the Port Tobacco Lodge, gave up the ghost, and left the field of the present District entirely to Federal Lodge, until the founding of Columbia, No. 19, October 22, 1795, largely composed of former members of No. 9. This lodge was only in existence a few years but has left

some fragmentary records from which may be gained a glimpse of the usages and customs of the period.

Tempting as these records are we can pause but a moment, and in order to get the proper viewpoint we must breathe the atmosphere of the period, and, as conditions were so radically different then and now, we must accept as necessary and proper many incongruities and odd regulations almost unintelligible to the modern mind but which, doubtless, were the offspring of the necessities of the times.

Refreshments figured large at every meeting, and this is easily understandable when we reflect that the opportunities for gathering socially were few and the distances to be traveled often great, nor should we harshly criticize the fact that liquids of various kinds formed part of the cheer.

Sunday meetings were usual and this habit was not broken for many years.

Both leather and dimity aprons were used, the former by preferance.

Members were fined for non-attendance at meetings in the sum of 7 s. 6 d. each absence, and for a third offense were liable to suspension or expulsion, while members of committees were subject to a still greater fine.

Dues were payable each meeting, and visitors were also required to pay a stated sum.

Two black balls were necessary to reject.

After the collapse of Columbia, Federal again occupied the field alone, although over in Alexandria, Va., in 1796, Alexandria-Brooke Lodge was chartered by the Grand Lodge of Virginia, and later became an active member of our local family.

December 18, 1799, the body of the illustrious Washington was consigned to the tomb at Mt. Vernon, with great ceremony and full Masonic honors, the occasion being, perhaps, the most impressive of its character ever held before or since, and we may note in passing that on the same date, one hundred years later, the exact service was repeated as nearly as possible in honor of the memory of this great man and Mason.

The beginning of the nineteenth century found Masonry languishing on this side of the river, Federal, the lone representative, experiencing a period of depression which, however, soon passed, and when on November 8, 1802, the Grand Lodge of Maryland, upon the recommendation of No. 15, granted a charter to Columbia Lodge, No. 35, with a list of twenty-one members, largely drawn

from the employees of the Treasury Department, an era of comparative activity set in. The two lodges in 1804 united in the erection on Eleventh street, N. W., on the site of the present City Post-office, of the building long known as "Union Lodge Room," the first building to be erected for Masonic purposes in the new city.

Over in the Navy Yard section Masonry arrived in 1805 upon the formation of Naval Lodge, No. 41, which was followed in 1806 by a revival of interest in Georgetown which resulted in the birth of Potomac, No. 43.

The end of the first decade of the nineteenth century thus found six lodges in fairly prosperous condition within the then limits of the District, and the subject of the formation of an independent Grand Lodge, which had been agitated for several years, culminated in an active movement which resulted in the birth of the Grand Lodge of the District of Columbia one hundred years ago yesterday.

One lodge, Alexandria-Washington, No. 22, held aloof and never came into the confederation, but jurisdictional lines not being as tightly drawn as at the present this condition led to no serious embarrassment.

The separation from Maryland was marked by the best of feeling, which has continued to the present day, while the new Grand body was cordially received by all the other jurisdictions.

The representatives to the new Grand Lodge were elected as such, and were not as now the first three officers, and it will be understood that in view of the difficulties of communication, the long distance, and the execrable roads, the billet was not a much sought after one. In this connection it is within the memory of a few of the brethren yet with us with whom the Historian has conversed, that the usual method of reaching the Grand Lodge by the outlying delegates was on horseback.

In the same year of the organization of the Grand Lodge charters were issued to Union Lodge, No. 6, a tenant of Naval Lodge for some years, and Lebanon, No. 7, the first of which expired during the anti-Masonic excitement, and the latter in a few months rounds out a century of prosperity.

In the early days the hour of meeting was 10 a. m., and under the conditions already alluded to it will be understood that the matter of refreshment for the members of the Grand Lodge was of

no small importance, as has documentary proof in a sheaf of Grand Tiler's bills in the archives, one of which will suffice for illustration:

1812. R. W. Grand Lodge D. Cola. to B. Parsons, Steward and Tyler, Dr.

July 12.	To 2 turkeys, each $1.50 and $1.75	$3.25
	" 1 Ham	1.45
	" 10 Loaves bread	.62½
	" 2 Galls. cider	.64
	" ½ Gal. whiskey	.50
	" 1 Gal. Beer	.50
	" Tyling	2.00
		$8.96½
	" 1-4 Cord hickory wood, hauling, sawing, &c	2.81
	" Sundries furnished on 20 Augt., 1812, being a day appointed by the President U. S. for fasting and prayer & the procession prevented by rain & for Tyling bill	7.84
		$19.61½

There were different standards in those days.

The first decade of the existence of the Grand Lodge shows a slight decrease in the aggregate membership, as a reasonably accurate computation shows about 250 in 1814 as against 219 in 1821, and this may readily be accounted for by the fact that instead of being separate units, owing allegiance to distant Grand bodies, the lodges were now welded together with common interests and responsible to a common authority, and this condition would naturally operate in the interest of especial care in the selection of material.

As early as 1818 was inaugurated the custom of Grand Lodge visitations peculiar to and only possible in this jurisdiction, which has been a source of pleasure and profit for many years, and it may be mentioned parenthetically that in the early days several lodges—on at least one occasion as many as five—would meet in joint session to receive the Grand Lodge.

The celebration of St. John's Day was the annual event in Masonic circles for the first half of the last century, and was invariably made the occasion of a procession with a brass band, and indeed this tendency toward public appearances on the slightest pretext ran well through the same period, one of the occasions frequently being the formation of a procession with the orphan children from one of the institutions, and after an extended march the taking of a collection for the benefit of the children.

In this general connection it may be stated that the brass band

always figured at Masonic funerals, which were invariably attended on foot.

In 1824 the list of lodges was lengthened by the granting of a charter to Evangelical Lodge, No. 8, of Alexandria, Va., which was one of the few to succumb during the period of persecution, and The New Jerusalem Lodge, No. 9, which flourishes today in the front rank of our column.

As early as 1825 the Grand Lodge passed a set of resolutions commending the project of erecting a monument to George Washington, in 1848 laid the corner-stone, in 1850 placed therein a memorial stone, and without ceasing labored toward the completion of the work, and it is strictly within the facts to say that that mammoth obelisk, which was dedicated in 1885 with the ceremonies of our Order, owes its existence to the Masonic Fraternity.

In the year 1826 the Masonic Temple, known as "Central" and later as "Freemasons'" Hall, still standing on the southwest corner of Indiana avenue and John Marshall place, was erected, and was for some years the home of the Grand Lodge and the down-town lodges. The history of the vicissitudes attending the Fraternity during the occupancy of this building and its final loss are matters of unusual interest, but may not be entered upon at this time if a limit is to be set for our sketch.

In the latter part of the following year Masonry obtained a footing in the old First Ward by the formation of Hiram Lodge, No. 10, which was instituted in the Eastern Edifice of the Seven Buildings, an historic house once occupied by President Madison as the Executive Mansion.

The great anti-Masonic wave, to which passing allusion has been made, was now gathering volume and sweeping over the country and locally its force was felt to an alarming extent. Under the stress Brooke Lodge, No. 2, went out of existence in 1833, Columbia in 1835, Union in the same year, while Federal surrendered its charter in 1836. Brooke and Union never revived, but Columbia came to life after thirty years, and Federal remained dormant but one year. During the height of the disturbance Naval Lodge is known to have met in the home of the Commandant of the Navy Yard.

All public demonstrations were not, however, abandoned during this period, and among other occasions may be noted the laying of the corner-stone of Jackson City, January 11, 1836, by Grand Master Billing, assisted by M. W. Brother Andrew Jackson, Past Grand Master of Tennessee and President of the United States.

With the loss of the Central Masonic Hall the lodges became for a time scattered, and this gave rise to some controversy as to the

ownership of various articles of property, and while the final adjustment is of no moment it is a matter of historical interest to quote an inventory of the effects made at the time:

Nine yellow chairs; 9 rods of Steward and Tyler; 1 small table, painted red; 1 small desk; 16 spit-boxes and 1 large chest with No. 35, Columbia Lodge, on it; 1 cupboard No. 7, and 1 picture, presented by Brother Coote to the Grand Lodge; 1 framed chart; 1 small master's carpet, complete; 1 triple chair; 3 lesser lights and sockets; 1 great light, No. 35, Columbia Lodge; 1 Tyler's sword, No. 7; 1 water bucket and large letter G; 18 yellow broad-back chairs and 2 blue-bottom armed chairs at Brother Greer's office.

By the year 1845 the Fraternity began to emerge from the cloud, and an era of prosperity set in, one of the first results of which was the formation of St. John's Lodge, No. 11, December 27, 1845, which was quickly followed in May of the following year by a charter to National Lodge, No. 12.

In 1848, the California gold fever caused quite an exodus from Washington to the Pacific coast, and among the number who made the venture were some of the Fraternity who previous to their departure applied for and received a charter to open a lodge in the new country to be known as California Lodge, No. 13. It is a matter of local pride to state that this lodge in a few years helped to organize the Grand Lodge of California, became No. 1 of that jurisdiction and furnished its first Grand Master.

The opening of the second half of the nineteenth century found the Fraternity numerically weak, with a membership of less than 300, but the day of strength was rapidly drawing near.

A Masonic event of national importance was the laying of the cornerstone of the Capitol extension, June 24, 1851, by the Grand Lodge, and the fact that President Fillmore was present and took an active part in the ceremonies gains added interest when we recall that during the anti-Masonic excitement of a few years before he was a most bitter arraigner of the institution, which he characterized as "organized treason."

The year 1852 witnessed the birth of Washington Centennial Lodge, No. 14, the only Masonic Lodge ever established in the large territory formerly known as the "Island," and now the Southwest, but which in a few years moved to a more central location. The following year a charter was granted to Benjamin B. French, No. 15, and five years later to Dawson, No. 16.

In 1860 the country was in the midst of the fierce political agitation which preceded the War of the Rebellion, and during this period, when brother was turning against brother and father against

son, it is a matter of congratulation that no note of discord sounded in the lodge rooms. Brethren went out from the sacred precincts to don the blue or the gray as their sense of duty impelled them, and later met upon the field of battle, perchance, yet ever and always were brethren of the mystic tie, and this brotherhood found its expression throughout the years of the great fratricidal struggle in thousands of instances of alleviation of suffering and the stretching forth of the hand to assist a worthy fallen brother, even though his uniform chanced to be of a different hue.

All the influence of the great Fraternity was thrown toward the maintenance of peace, and while, in the providence of God, this was not to be, yet who can measure the immensity of the service wrought by the Brotherhood North and South in lessening the horrors of war?

When the first gun was fired, and Washington was suddenly transformed into an immense military camp with hundreds of hospitals crowded with the maimed and dying, the local Fraternity were face to face with perhaps the greatest task ever forced upon a comparatively small body of men in the name of duty. Right nobly they met it, and for four years gave of their time and means to lighten the burden of sorrow pressing heavily all about them, caring for the sick and wounded, substantially aiding the distressed, and giving Masonic burial to those sojourning brethren who had "given the last full measure of devotion to their country." In addition to these common acts of humanity the years were crowded with instances of fellowship and self-sacrificing brotherhood of a character not proper to be written, but which may well be left to the imagination.

During the war a number of military lodges asked for and received dispensations from this Grand Lodge, and no question of jurisdiction or trouble of any kind marred their relations with the local Craft.

Through a misunderstanding a dispensation was issued to an Alexandria, Va., lodge early in the war, and was renewed from time to time, but after hostilities were suspended the matter was amicably adjusted to the satisfaction of both jurisdictions.

The period of the Rebellion, while imposing great labor and responsibility upon the Fraternity, shows a remarkable growth in numerical strength, the returns for 1863 showing an aggregate of 1,233 Master Masons, and that of 1865 1,720. The logical effect of this increase was the formation of new lodges. First among these for the period alluded to was that of Harmony, No. 17, chartered May 5, 1863; Acacia, No. 18, and LaFayette, No. 19, December 28, 1863; the institution of Hope, No. 20, May 7, 1867; and

the birth of another pair of twins December 28, 1868—Anacostia, No. 21, and George C. Whiting, No. 22, the one in the extreme east of the populated territory and the other in the extreme west. Following closely came the founding of Pentalpha, No. 23, in May, 1869.

This year also witnessed the completion and occupancy of the Temple at Ninth and F streets, N. W., a much needed and desirable change, the years subsequent to the loss of the first Central Masonic Hall having been spent first in the old Medical College Building, on Tenth and E streets, N. W., and later in the structure on the corner of Ninth and D streets, N. W., the latter also being known as Central Masonic Hall.

In 1873 came into being Stansbury Lodge, No. 24, at Brightwood, D. C., and in 1876, Arminius, No. 25, the latter the only lodge in the jurisdiction using the German language exclusively in the lodge room.

The death of Brother James A. Garfield, then President of the United States, in 1881, inflicted a very distinct loss upon the Fraternity by reason of the fact that while other chief executives have been consistent members thereof and frequently patronized our assemblies, Brother Garfield was, in addition, an active and interested member of a Blue Lodge, Royal Arch Chapter, Commandery, and Scottish Rite body in this city.

Worthy of special note among the latter day Masonic happenings was the attendance in 1887 of the Grand Lodge at Baltimore upon the occasion of the celebration of the Centennial Anniversary of our mother Grand Lodge of Maryland, accompanied by 1,370 Master Masons clad in dark clothes, silk hats, and new lambskin aprons, a spectacle made possible by the rigid insistence, even at as late a date as that, upon formal and uniform clothing, a custom rapidly losing ground in this jurisdiction.

The last decade of the nineteeth century brought into being four new lodges: Osiris, No. 26, May 14, 1890; Myron M. Parker, No. 27, located in the entirely new field of the Northeast, May 13, 1891; King David, No. 28, in Brookland, D. C., November 8, 1893, and Takoma, No. 29, in Takoma Park, D. C., May 8, 1895.

As early as 1897 the pressing need of a new Temple, which had been for some years a subject of agitation, resulted in the movement which, enlisting the active support of the entire Fraternity, bore fruit in the erection and occupancy of the present Temple in 1908.

The various steps which marked the progress of this great work are of too recent date and too well known to justify enlargement upon or even mention at this time. Suffice it to say that it will ever stand as a monument to the band of indefatigable workers

whose devotion to duty under the most discouraging conditions brought the enterprise to a successful conclusion and finally placed the control of the building where it properly belongs—in the hands of the Grand Lodge.

The family of local lodges as we find it today has been completed since the opening of the new century by the chartering of Wm. R. Singleton Lodge, No. 30, located at Tenley, D. C., May 8, 1901; King Solomon, No. 31 (daylight), May 10, 1905; Temple, No. 32, December 18, 1907, and Mount Pleasant, No. 33, December 21, 1910.

The lack of time forbids the enumeration of the cornerstone layings and dedications which have marked the passing years, and we can only pause long enough to note that the Fraternity has been called upon to perform the first of these offices for a large number of Federal buildings and monuments, and the large majority of the protestant churches and benevolent institutions, and both offices for all Masonic buildings, but time must be taken to refer to the laying of the cornerstone of the Masonic and Eastern Star Home, May 17, 1905, the inauguration of a Home for indigent Master Masons and their dependents, which though but partially completed has been in successful operation for several years, and has proved to be of the greatest value. It is supported by a per capita assessment upon the Masonic Fraternity of the District and the Order of the Eastern Star, and it is but the simplest justice to say that to the latter organization the idea owes its initiation and fruition.

Neither may we enter into the interesting story of the benevolences of the local Fraternity, but must rest content with the general statement that the record of the jurisdiction along this line is a beautiful commentary on the practical application of our belief in the Divine pronouncement that "the greatest of these is Charity."

Again, by reason of our limitation as to time, we cannot touch upon the lives of those eminent Masons who have lived and wrought and passed away during the century, great as the temptation is to do full justice to such names as Benjamin B. French, Charles S. Frailey, George C. Whiting, Charles F. Stansbury, James E. F. Holmead, Robert B. Donaldson, Noble D. Larner, Wm. R. Singleton, and a host of others who have brought this jurisdiction to the proud position it occupies at the close of its first century. Truly there were giants in those days.

This sketch, however, would be incomplete were the fact not mentioned that three of those who attained to the office of Grand Master, namely, Weightman, Mason, and Frailey, were taken from

the body of the Craft without previous service in a subordinate East.

Thus is the history of Freemasonry in the District of Columbia brought to the present moment. What the future holds of prosperity and reverse is known only to the Great I Am, nor should we care to lift the vail. Suffice it that today, on the one hundredth anniversary of the institution of the Grand Lodge, we may felicitate ourselves on a magnificent record of achievement, and it is for us here in this inspiring atmosphere to highly resolve that the precious heritage of a united, harmonious, and powerful jurisdiction, which has come down to us, shall ever remain a sacred trust, and be transmitted to our successors unimpaired, glorified, strengthened, and enlarged. [Applause.]

A selection, "God is My Guide," was then rendered by the Centennial Choir.

The Grand Master stated that early in the proceedings he had promised himself the pleasure, and the Grand Lodge the privilege, of hearing from our distinguished Grand Masters present, representatives from our sister jurisdictions. It therefore gave him great pleasure to introduce M. W. Brother Henry S. Bridges, Grand Master of New Brunswick.

M. W. Brother Bridges addressed the Grand Lodge as follows:

Most Worshipful Grand Master Keiper and Members of this Grand Lodge: In arising to give you a Masonic greeting from our Province by the sea, I wish to compliment the writer of the historical address, Brother Harper, for the fine presentation he gave us of the past history of Masonry in this jurisdiction. I listened with a great deal of interest to his historical reminiscences, and especially those which referred to the great capacity for feeding of our early brethren.

Did it ever occur to you that our early brethren generally established their lodges near hotels? They were great feeders in those days, and some of them, I am sorry to say, were very hard drinkers. That, however, is a thing of the past, and now we are all dry—dry enough to satisfy even the heart of a man from the State of Maine.

I wish, Most Worshipful Grand Master, to present to you the

hearty congratulations from the Masons in New Brunswick. I believe I happen to be the only representative from Canada, and I also present to you the congratulations of the four hundred thousand brethren of the Craft throughout the Provinces to the north.

The period when your Grand Lodge was established, in 1811, was a very critical period. The great Napoleon had stretched his arm out over Europe, endeavoring to stir up trouble between England and the United States, and I must say he succeeded only too well. But in 1815 was established that peace between the States and Britain which has lasted for nearly a hundred years, and I am sure that you on this side of the line are animated by feelings of the greatest kindness and cordiality toward your brethren in the Provinces to the north.

And is this not the proper spirit? "We were one family for nearly two thousand years. Our ancestors fought at Hastings and heard curfew toll." We are now within a measurable distance of reciprocity, which in my opinion will add to the peace and harmony now prevailing, and I am sure that the spirit of our mystic fraternity will have much to do with promoting the spirit of good will throughout the branches of the Anglo-Saxon race on this continent of ours.

I was glad to hear your Grand Master emphasize what the Craft has done in the history of the world. I believe that Masonry, or at least the mystic brethren, have exercised a great influence upon the history of the world at different crises.

There is no doubt that a great number of the signers of the Declaration of Independence were Masons, as also the revolutionists of the Revolution of 1688, when King James II had to leave the throne of England. There is no doubt that the mystic Lodge had much to do with that. The great Bolingbroke was himself a Mason, and you know that each male member of the present reigning house of England has joined our Craft. The late King was a very prominent member of the Craft, and Grand Master for a period of twenty years.

There are two things that have always appealed to me as a brother Mason. One is this: Masonry regards no one for his worldly wealth or outward appearance. We have to earn our position in the Lodge through service. If we wish to become true brothers—if we wish to be able to wield the gavel with prudence and discretion, we must take our position in the humbler places in the Lodge and work up to those positions which are higher, and it is only those who have gone through the regular graduation of officers that are fitted to preside in the East.

There is another thing, and that is the spirit of fraternity which prompts us to relieve worthy brothers in distress.

There is another point also on which I wish to say a few words: The period of one hundred years in the history of a lodge or body is a great one. It has been one of great prosperity to you, but a hundred years is as but yesterday in comparison with the time that Masonry has existed.

Masonry teaches us to respect the past, and it also holds out to us a hope for the future. One of your greatest statesmen, Henry Clay, during an interval from his duties in Congress, was found alone in some woods near his home. He was asked what he was doing there. Looking up, he replied, "I am thinking of the tramp of the feet of the millions that will some day people this great continent." Now this country has filled up until you number at least eighty millions of people, and the country I represent is also filling up rapidly. Let us then, as Masons, on both sides of the line, act in such a way that the same spirit of good feeling and fraternity which now exists shall exist through all time.

The Grand Lodge which I have the honor to represent is a comparatively young body compared with yours. We date only from 1867, because prior to that time we worked under the Grand Lodge of England. So it is not possible for me to invite you to share with us in the celebration of our centennial. But let us trust that our conduct as Masons and the way in which we exemplify its principles on earth will enable us to meet at last in the celestial lodge above, where the Great Architect of the Universe Himself presides.

I thank you, Most Worshipful Sir, for the opportunity to say a few words. [Applause.]

The Grand Master: We have with us a representative from another jurisdiction, also to the North of us, and I call on M. W. Brother Henry L. Ballou, Grand Master of Vermont, to address this Grand Lodge.

M. W. Brother Ballou responded as follows:

Most Worshipful Grand Master and Brethren of the Grand Lodge of the District of Columbia: It is with deep pleasure that I extend to you the congratulations of the thirteen thousand Masons of the Green Mountain State, although when I left there a few days ago its verdure was covered with about two feet of snow, and I had to come to Washington to see anything green.

I extend to you the congratulations of a State Jurisdiction that

was the most anti-Masonic State of any in the Union during the period that has been spoken of by your Historian, Brother Harper, at this communication. We in Vermont passed laws intended to annihilate Masonry, and even at this day the oath cannot be administered in our lodges—but a Mason's word is as good as an oath.

We also elected Governor after Governor, anti-Masonic. We cast our electoral votes — the only State to do so — for an anti-Masonic candidate for the Presidency. But as the Phoenix arose from its ashes so has Masonry in Vermont arisen out of persecution and almost annihilation, until today, with a population of 355,000, we have thirteen thousand Masons, and are one of the strongest Masonic states in the Union in comparison with the number of our people.

It has been a great privilege to me to attend this Centennial Communication. Our own Grand Lodge celebrated its centennial seventeen years ago—just one year previous to the day when I was made a Mason. From the very beginning of your ceremonies to the present moment it has been an inspiring and uplifting gathering to me, and I go back to Vermont a better Mason, a wiser Mason and a great deal more enthusiastic Mason than when I came. I thank you. [Applause.]

The Grand Master: I present to this Grand Lodge M. W. Brother Randolph B. Chapman, Grand Master of Connecticut.

M. W. Brother Chapman spoke as follows:

Most Worshipful Grand Master and Members of this Grand Lodge: In rising to address you I wish to say that I greatly appreciate the hospitality that I have received, and the cordial greeting. I bring to you, sir, the hearty greetings and fraternal congratulations of the 25,000 Masons of Connecticut.

I regret that I am not prepared at this time to make an address, but I want you to know that I appreciate your courtesy and I shall go away, as my brother who has just preceded me says, a better Mason.

I might have brought you a wooden nutmeg, but you could never find a grater, if I did. [Applause.]

The Grand Master: I see M. W. Brother Richard N.

Hackett, Grand Master of North Carolina, here, and shall be pleased if he will address the Grand Lodge.

M. W. Brother Hackett made the following address:

Most Worshipful Grand Master and Brethren: It is a great pleasure to me to be with you on this auspicious occasion, and to be the bearer of the good wishes and felicitations from the twenty-two thousand Masons in the State of North Carolina, for as hand clasps hand and heart meets heart in fraternal love we feel that healing sympathy of nature which breaks in upon the business cares and arduous duties of life, draws with it the Divinity to strengthen us, and, for the time, opens the channel through which Heaven flows to earth.

I do not know when in life I have received more inspiration, especially as a Mason, than since I arrived in your city and attended this communication and its ceremonies.

I felt especially inspired on yesterday, when to my mind the universality of Masonry was so splendidly displayed—when I saw and heard brethren of different sects and different faiths all worshiping one All-wise, All-loving Supreme God, assembled without one single note of discord, without one word that would tell of anything except a cemented humanity, and in words of eloquence, greater than which it has never been my pleasure to hear, speak of this fraternity, displaying in their remarks the one idea more than anything else, that Masonry is a grand brotherhood, binding the world together—in this respect, greater than the church itself, because it comprehends all.

It was with some amusement, a few moments ago, that I heard your Historian recite the habits of the ancient Masons in our country. It brought to my mind an incident which recently occurred, or rather a note which was recently discovered, in my State, by a descendant of one who prior to the beginning of the last century was one of the grand officers of North Carolina. He had been prominent in the Revolutionary War and later was a general of militia. It was written to another distinguished brother Mason, in a county some hundred miles away, who had also been prominent in the Revolutionary War and later was a general of the militia. The note was short and to the point, and read:

My Dear General: I am sending you two wagons loaded with corn and bacon. I also send in one of the wagons my keg. You

will please fill it with the same grade of old brandy with which you filled it before. I want this for refreshments for the brethren.

[Signed] ——— ———.

P. S.—My keg holds 52 gallons.

[Laughter and applause.]

On last Monday, brethren, I had the pleasure to visit one of the oldest towns in our State, a town which our beloved brother, George Washington, visited during a journey in the south. In his daily diary were written these words: "On yesterday I spent some hours in the town of Hallifax. It appears to have been completed and is now on the decline." I went there for a historical purpose, to dedicate a memorial stone to Joseph Montford, who was commissioned in 1771 by the Duke of Beaufort, then Grand Master of England, as Provincial Grand Master of all America. I do not know if any one else ever held a commission as broad as that. From all the history we have been able to read, no one ever did. Upon that occasion we had the great pleasure to have several of the brethren present from the state of the brother who has preceded me (Connecticut) and it was my pleasure to extend to them our hospitality, and a great time it was. They brought with them some wooden nutmegs to prove—if they had forgotten the grips and signs—at least they had evidence of the place of their residence. [Applause.]

Brethren, these assemblages mark the great milestones in the history of our Craft; each one calling to mind the vast advancement which has been made by our fraternity. They are such gatherings as to bring to every one present a glorious thought of what there has been; a splendid inspiration of what there must be for the future. Like the brother who preceded me, I do not hope to attend the next centennial celebration of the Grand Lodge in North Carolina, which will occur in 1987, but I extend a most cordial invitation to the Masons who are to be among the descendants of each member present. [Applause.]

I have not prepared an address for this occasion—in fact, I do not know that I could do justice to such an auspicious event in the history of the Grand Lodge of the District of Columbia in any language that I could command, but, like the brethren who have preceded me, I have seen in the magnificent procession of history during the ages, that the greatest and best men have ever been the leaders and the participants in our splendid fraternity. [Applause.]

I wish to say that never in the history of the Craft, though it may reach far back of the building of that Temple from which many think it had its origin, to the present moment, has there been

a greater need for Masonry, and the spirit which it inculcates and represents, than in this day of mad rush for self-aggrandizement, of materialism, of the dominion of the almighty dollar. I have seen, and my heart has bled at the sight, humanity crushed down and almost without hope, and yet I have seen that same crushed and broken humanity, when the hand of fraternal love was stretched down and reached beneath the shoulders of the fallen brother, raised to the level and enabled to praise God because in Masonry there is still that same principle of eternal brotherhood which has ever animated the Fraternity. It animates all Masonry. It is productive of a spirit of human love. It is productive of all that tends to elevate us in every way and in every scope in life. And let that spirit animate us in all our deliberations. Let it go with us as the guiding star before our lives. Let us live it before all the world, because Masonry has no other true way of telling to the profane the real teachings of our great Order—love for man; the greatest commandment that finite beings have—"Love thy neighbor as thyself"—that love which produces peace and happiness here, a spirit comprehending the eternal, and which will prepare us for the celestial lodge presided over by The Grand Master of all. [Applause.]

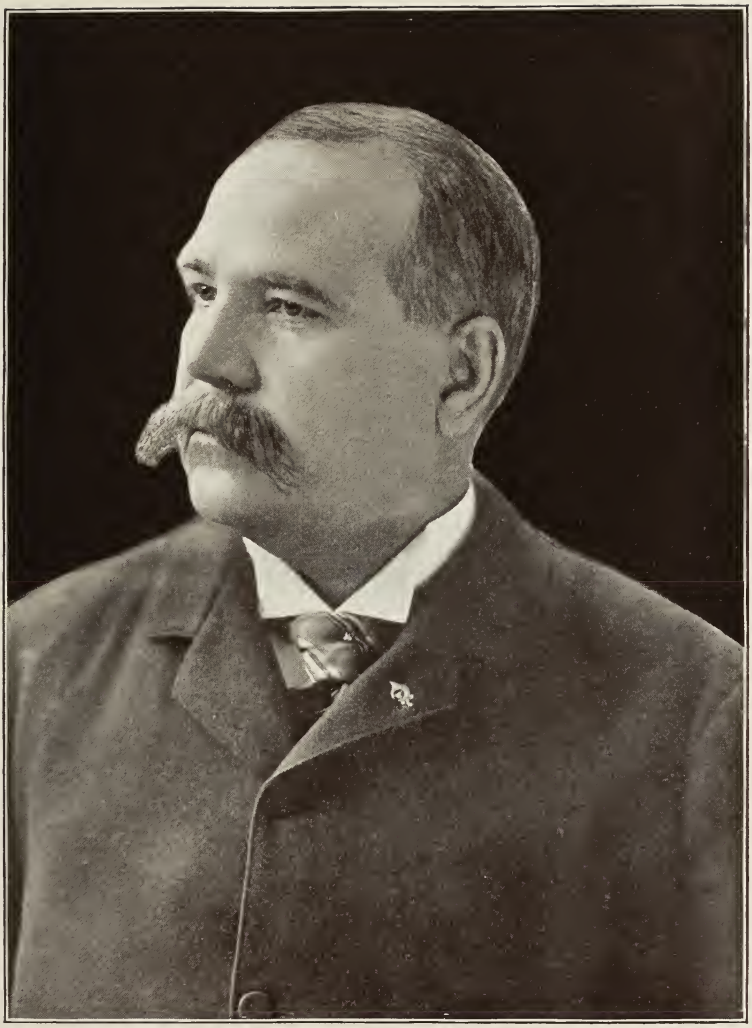
The Grand Master: It is an easy transition from North Carolina to South Carolina, and I therefore take pleasure in introducing M. W. Brother James R. Johnson, Grand Master of South Carolina.

M. W. Brother Johnson spoke as follows:

Most Worshipful Grand Master and Brethren: I would be derelict in my duty and would do violence to the feelings of those whom I represent did I not bring to you on this occasion words of felicitation from the Grand Lodge of South Carolina. Personally, I also appreciate the address of your Historian, and the interesting ceremonies of this communication.

Beneath the palmettoes today the hearts of fifteen thousand Masons are filled with sympathy and pride in this great celebration.

My friends, in listening to the Historian's treatise, I feel that it touches a deeper chord in the breasts of South Carolina Masons than in those of other jurisdictions, owing to the fact that South Carolina is one of the oldest jurisdictions on this continent. Masonry teaches us to revere antiquity, and in that spirit I greet you. I feel that from our standpoint we can indeed congratulate you



A. W. Johnston,

GRAND SECRETARY.

today. It seems to me that your position in Washington, the center of our Government, to which the eyes of all in this country of ours look for guidance, and from which the laws that govern us are disseminated, attracts the attention of the world to the importance of our beloved Institution.

You are indeed a privileged people. Strangers are frequently amongst you, and as the graceful lines of this Temple, this beautiful building, rising in all of its grand simplicity, stand for the beautiful tenets of our Order, so I am satisfied from the record you have made that your lives will be a symbol to the profane world of the inner beauty of the soul.

My friends, I do not wish to take up any more of your time, as the hour is growing late, and as I did not prepare an address for this occasion is self-evident.

One thought, however, I wish to leave with you, and that is, that when that great day comes, and that day certainly will come, my brethren, though not in our time, but possibly in our children's time, when the dove of peace shall fly from country to country carrying the olive branch, I believe that the Great Architect of the Universe will make Masonry his instrument in bringing about Universal peace.

The Grand Master: It gives me pleasure now to introduce M. W. Brother Wyndham Stokes, Grand Master of West Virginia.

M. W. Brother Stokes spoke as follows:

Most Worshipful Grand Master and Brethren: I bring you the greeting of the Grand Lodge of West Virginia. I am personally grateful also for the cordial manner in which I have been entertained here. It is true that I am glad that your celebration ends today, but I assure you I appreciate it most heartily, and regret that I can return only words for acts of generous hospitality.

The history of early Masonry, which your Historian has read to us, tells of the great deeds that have been done in the District of Columbia, and one thing which struck me was his relation of the wave of anti-Masonic feeling that swept over this country. I doubt if any are now living who were participants at that period. As we quietly sit here it is well for us to remember that our fathers and grandfathers risked their lives in upholding Masonry. I was also very forcibly impressed by the remark of Brother Hackett as to the universality of Masonry, as exemplified in the District of Co-

lumbia, and was impressed with what I saw at the Belasco Theater. The different sects and creeds were in evidence and spoke beautifully and nobly for our principles.

I do not know anyone who has expressed the universality of Masonry more clearly and more beautifully—has expressed its greatness and magnificence—than Kipling in the poem from which your Historian quoted so aptly a few moments ago:

An' lookin' on it backwards
It often strikes me thus,
There ain't such things as infidels,
Excep' per'aps it's us.

For monthly, after labor,
We'd all sit down and smoke,
(We dursn't give no banquits,
Lest a Brother's caste were broke),
An' man on man got talkin'
Religion an' the rest,
An' every man comparin'
Of the God 'e knew the best.

So man on man got talkin'
An' not a Brother stirred
Till mornin' waked the parrots
An' that dam' brain-fever bird;
We'd say 'twas 'ighly curious,
An' we'd all ride 'ome to bed,
With Mo'ammed, God and Shiva
Changin' pickets in our 'ead.

The ground has been so well covered in regard to the principles of Freemasonry by the brothers who have preceded me, that it would be useless for me to occupy any more of your time.

I thank you very sincerely for the reception you have given me, and extend to you the greetings and congratulations of our Grand Lodge, and I invite you and each of you to come and meet the "unterrified and unwashed" on their native heath, in the little Mountain State, and see that we, like yourselves, have preserved, pure and unsullied, the landmarks and customs of the Craft.

The Grand Master: I now take pleasure in introducing to this Grand Lodge M. W. Brother John J. Hull, Grand Master of North Dakota.

M. W. Brother Hull spoke as follows:

Most Worshipful Grand Master and Brethren of the Grand Lodge: I wish first in behalf of the Masonic Grand Lodge of the

State of North Dakota, and in behalf of the eight thousand Masons which we now have, to thank this Grand Lodge and those who have so successfully conducted this communication and celebration for the very cordial reception which I have received since I have been in your city.

I wish also to congratulate you upon the successful termination of the one hundredth anniversary of this Grand Lodge. A hundred years is a long time. During that period you have met with many obstacles, but with your devout devotion and loyalty to the principles of the fraternity you have overcome those obstacles, and are now successfully celebrating the termination of your first centennial.

But what is the future to be? I hope one hundred years hence that it will be the privilege of the brethren of this jurisdiction to as successfully terminate their second centennial as it is yours today in celebrating the first.

But, brethren, it seems to me that it depends somewhat upon your actions as to what the second centennial will be. It behooves you to regulate your lives in accordance with the plumb line and the level, squaring your actions by the square of virtue and spreading the cement of brotherly love and affection, so that your example may be worthy of imitation, and that those who follow you may imitate the example which you have set; and in so doing while you will not be present at that gathering, you will, in a measure, be responsible for its success or its failure.

It is not my purpose to occupy your time. Time is swiftly fleeting, and there are others to follow me.

I wish to say just one word in regard to the jurisdiction I represent: Our interests there are different from the interests represented in the East. They are not as varied. We do not represent the capital which is incorporated into the various industries in the East, but we boast of one thing—that is, that in conjunction with two or three other States we represent the bread basket of the world. Without that your industries would fail.

I represent probably the youngest jurisdiction here today. We have passed our twenty-second mile-stone in the history of Masonry. We have ninety-five chartered lodges, with three lodges working under a dispensation, a total of ninety-eight lodges, with a membership at the present time of about eight thousand Masons; peace and harmony prevailing throughout the entire jurisdiction.

Most Worshipful Sir, it gives me great pleasure to be here and represent our jurisdiction upon this most auspicious occasion. Brethren, I thank you. [Applause.]

The Grand Master: It is desirable that we should have a word from the jurisdiction from which our own arose, the Grand Jurisdiction of Maryland. Unfortunately, the Grand Master of that jurisdiction is not present, but there is with us one whom that jurisdiction delights to honor, and it is with unalloyed pleasure that I present to you the only living Past Grand Master of the State of Maryland Most Worshipful Brother John M. Carter.

M. W. Brother Carter spoke as follows:

Most Worshipful Grand Master and Brethren: It gives me great pleasure to be with you today and to convey to you the greetings and cordial congratulations of your old mother, the Grand Lodge of Maryland, with her fifteen thousand Masons, and now looking admiringly upon her youngest child, with three-fifths of that number, and with a sturdiness, and a prosperity, both spiritual and physical, that enables her to compare with the mother herself in this celebration of the hundredth anniversary of her birth.

I have been very much impressed, Grand Master, with your own carefully prepared address, and particularly with the able address of your Historian in commenting upon the difficulties and the dangers that our forefathers underwent, and which we as brothers of the present day can hardly realize or understand. It is right and proper that upon occasions of this sort allusions should be made to the difficulties and dangers undergone by our forefathers which have resulted in making our grand fraternity so prosperous and strong as it is at the present day.

Have you thought, my dear brethren, as we come to this gathering today, how proud we all are of the fact that we are Masons, and how conspicuously we exhibit to the outside world the evidence that we are members of the Fraternity? And yet it is only through the courage and heroism of our forefathers that it has been possible for this evidence to be displayed. If it were now a period of anti-Masonic excitement, to which allusion has been made by your Historian, there would be very little of this display of our attachment to the Fraternity.

That was a time when pulpit and rostrum vied with each other in denunciation of the Craft, when legislative bodies assumed the functions of the Inquisition, and when even courts of justice lent their aid in the unholy persecution of our beloved Fraternity. Think of that! And the organization of a political party, with but

one article of faith—unrelenting enmity to the institution of Free Masonry. And yet a candidate was found, a distinguished citizen, William Wirt (I regret to say a resident of my own State), who actually accepted the nomination and canvassed the votes of his countrymen upon this narrow platform. Henry Clay, Past Grand Master of Kentucky, was offered the nomination and spurned it with disdain, and Andrew Jackson, Past Grand Master of Tennessee, taught the ambitious aspirant that the road to the chief magistracy of the Nation was not by warring upon the most beneficent institution ever endowed by man. We cannot, therefore, give too much praise or homage to our forefathers in Masonry, and we cannot devote too much time and attention and earnest effort to follow an example so worthy of admiration and emulation. [Applause.]

The Grand Master: I now present to this Grand Lodge Bro. George A. Beauchamp, Grand Secretary of Alabama.

R. W. Brother Beauchamp spoke as follows:

Most Worshipful Grand Master and Brethren of this Grand Lodge: I did not expect that I would be called on to address you as I expected our Grand Master to be present, but I regret to say he was compelled to go to New York City, on account of the illness of his father. He may arrive in time for the banquet this evening. I will not take up your time, therefore, in his absence, as I know I cannot adequately represent him, but will simply state that it affords me much pleasure to convey the congratulations of approximately twenty-four thousand Masons of Alabama on this occasion of your hundredth anniversary.

From my recollection of the records, the delegates to organize the Grand Lodge of the District of Columbia met on December 11, 1810. Five Lodges were represented. On January 8, 1811, they again met and adjourned until February 12, when by consent the convention adjourned until February 19, at which time they again met and on that day your Grand Lodge was organized. From that small beginning you have now grown into a Grand Lodge composed of thirty some odd lodges and approximately ten thousand members. I congratulate you most heartily on this great achievement and hope that you will increase proportionately during the next one hundred years. [Applause.]

On motion of Past Grand Master Henry K. Simpson, the

thanks of the Grand Lodge were voted to Bro. Kenton N. Harper, the Historian, for his interesting and instructive address.

On motion of the Grand Secretary, the thanks of the Grand Lodge were extended to Potomac Lodge, No. 5, for the use of the Washington gavel, which was brought to this communication by Bros. Lem. Towers, Jr., Jarrett G. Huddleston and Richard P. Waddey as a guard of honor.

The Grand Chaplain then delivered the closing prayer as follows:

Our Father and our God, as the sweep of years has solemnly borne us along up to the centennial and past the centennial of the Grand Lodge of this jurisdiction, we thank Thee for all that the years have brought to us; and we pray Thee that the success which has attended our way may be an incentive to greater effort and encouragement in doing that which is right and proper, and may even the failures and experiences of the past prove to be but stepping stones to greater achievement and success.

And may we now at this time as we close this Grand Lodge commit ourselves to Thy care and keeping. Thou are the Great Shepherd. Thy heavenly care has been over us during these past years, and as we look forward into a new centennial period of our existence, may it be with optimistic hope, relying on Thy Divine wisdom and providence; and may Thy name receive the honor, the praise and the glory evermore. Amen!

The Grand Lodge was then closed in ample form.

A. W. Johnston,
Grand Secretary.

BANQUET

NEW WILLARD HOTEL

February Twentieth, 1911.

8 p. m.

Banquet

(At 8 o'clock p. m. the dinner party was formed, marched into the dining hall and assumed the places assigned according to the seating plan for the dinner.)

Bro. E. St. Clair Thompson, chairman of the Centennial Committee: Let us remain standing for a moment and be reverently attentive to the invocation of our Grand Chaplain, the Rev. J. Russell Verbrycke.

INVOCATION.

By Rev. J. Russell Verbrycke, Grand Chaplain.

O Thou Infinite Source of all Grace, Thou Fountain of all blessing, we thank Thee for the gift of this present hour and for the privileges we are about to enjoy.

We pray that Thou wilt command Thy richest blessing to rest upon our Grand Lodge, upon our Grand Master, and upon all these who are associated with him in office, and upon the entire Fraternity.

We thank Thee for our past history; and as we enter into the labors of the future we pray for Thy guidance.

We pray Thee to bless our President, whom we expect to be with us tonight; guide him in all the duties of his office by Thy Divine wisdom.

May Thy richest blessing rest upon the entire Fraternity, not only in our own jurisdiction, but elsewhere. Grant us Thy most abundant blessing, we pray Thee, in the name of Him who is worthy to receive all praise, honor and glory, world without end. Amen.

(Here follows the program as outlined in connection with the menu):

Brother E. St. Clair Thompson:

Brethren: With the close of this function—now happily begun—the labors of the Centennial Committee will be a thing of the past.

The committee is prepared to assimilate the forgetfulness of those who are pleased and the anathemas of those who are not.

We trust, however, that you have thoroughly enjoyed this three-day celebration and that this particular feature will be not less pleasing than have been those preceding it.

We are most pleasantly situated as to surroundings, for the decorative features of which we are indebted to the genius and generosity of Past Grand Master John Henry Small, Jr. [Applause.]

I wish to publicly express my appreciation of the self abnegation of the chairman of the sub-committee on banquet, which makes it possible for me to address you at this time. The well-known diffidence of Brother Fulkerson and his sincere attachment to myself are responsible for this—to me—very pleasing privilege.

I am truly glad of an opportunity to stand at the beginning of a century and speak across the stream of time—a hundred years wide—to the brethren who shall in 2011—as we are now doing—celebrate the close of one and the beginning of another century of the beneficent existence of symbolic Masonry in this community.

And the message I would send is an expression of the hope that the accomplishment of that day may far exceed its reasonable prophecy in this.

When our Grand Lodge was formed, the city of Washington was a village, more or less straggling in appearance, but with great pretensions.

In population, the District of Columbia ranked 22 in the list of States and Territories; having some twenty-four thousand inhabitants—about sixteen thousand white and eight thousand otherwise. [Laughter.]

It now ranks 44 in population and has 331,000 inhabitants.

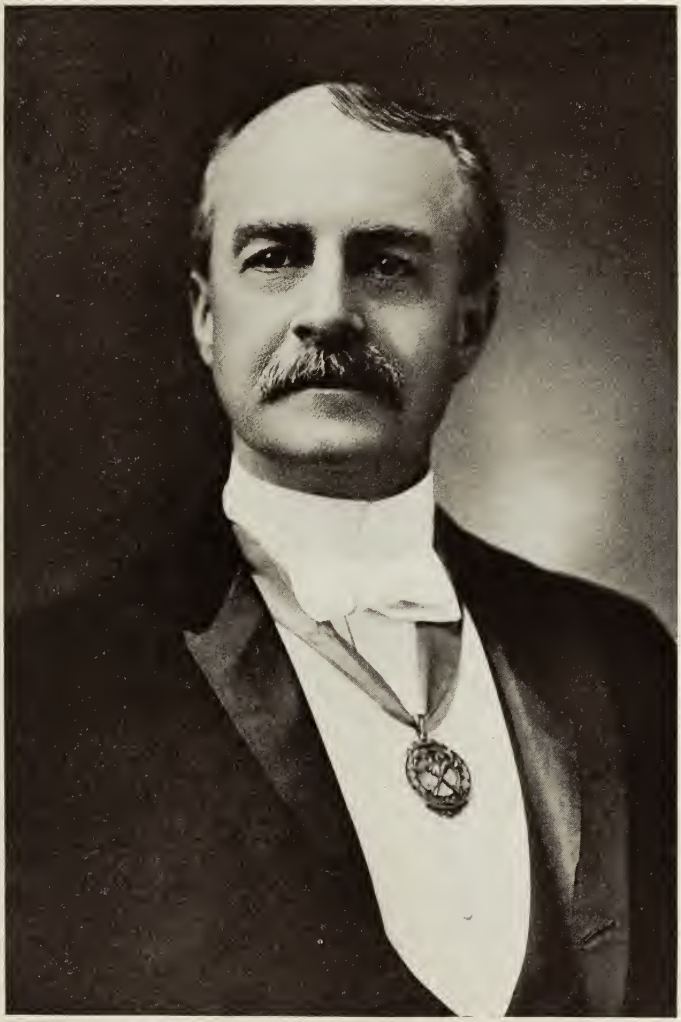
After the lapse of a hundred years, we have a population of about 180,000 white and the balance—trying to be. [Laughter.]

In the United States, when we began business as a Grand Lodge, there were seven-and-a-quarter million people, and at the close of the century we count ninety-three millions, who owe and *pay* allegiance to the Stars and Stripes.

In 1811, the five lodges—delegates from which met in convention for the purpose of forming our Grand Lodge—numbered about one hundred members, all told.

Today we have probably only two lodges, either of which has a less membership than the total of the five lodges in 1811; and one of these was chartered only about two months ago, with sixty members.

Today, we have twenty-nine lodges with a membership of more than nine thousand, or an average in excess of three hundred men



Jas. A. Sample

GRAND TREASURER.

per lodge. An average annual increase for the jurisdiction of some ninety men.

For a score of years or more last past, the annual increase has run into the hundreds.

Should the achievement of the past and the promise of the present be maintained with the close of another century the Craft in this community should be large in numbers; handsomely endowed, and a most potent factor as a moral and equalizing influence; making for stability in the State and all that is desirable in citizenship. One of the characteristics of the Fraternity is its conservatism; always so completely in touch with its environment as to appear not to change at all. Change, though a fact, coming so gradually as to be imperceptible at close range.

One of the coincidences in our own experience would seem almost like the persistency of type.

We began with a German in our Grand East. We close a century with one in that position—also a good man and citizen—who traces his descent from that very remarkable people.

I have the pleasure of presenting Most Worshipful Brother J. Claude Keiper, Grand Master of Masons of the District of Columbia, as Toastmaster of this occasion. [Prolonged applause.]

M. W. Brother J. Claude Keiper, Toastmaster:

Gentlemen: The Committee on Arrangements have planned that my introduction at this time is simply that I might appear for exhibition purposes, to fit, in a way, into the general scheme of the decorations. [Laughter.] Out of the kindness of their hearts, they propose that my remarks shall be projected upon you at a time when, through the mellowing influence of the good things named under the turtle and the alligator, you may receive them more charitably than you might at present. [Laughter and great applause.] I thank you for your cordial reception.

The banquet proceeded.

The Toastmaster:

Gentlemen: The time has come when I cease to be merely a part of the decorations. Our capable chairman, Brother Thompson, to whom we are largely indebted for the success of this celebration, in his flattering introduction of me referred to the coincidence that the first Grand Master of Masons and the present Grand Master should be descended from the great family or nation of Germans, which he so properly praises. I do not recall whether he named modesty as

one of its characteristics, but, nevertheless, I say "properly praises." I notice, however, that in his eulogy he makes no attempt at their classification, knowing doubtless that the Germans and the Dutch—allied in so many ways as to be virtually one family—have already been fully classified—three classes—[great laughter]. I see you are all familiar with the classification. From his general appearance of shrewdness, and from my acquaintance with him, I am inclined to believe that our good brother can trace his own ancestry back to the land of Carnegie and golf, not a bad recommendation, I know, and with your permission I will tell you a story which illustrates the characteristics of the Scotchman. It happened that a slater employed upon the roof of a house in Scotland fell from the ladder and lay unconscious on the pavement. A pedestrian who ran to his aid chanced to have in his pocket a flask of spirits, and to revive the poor slater began to pour some of it down his throat. "Canny, mon, canny," said a by-stander, "or ye'll choke him." At this the unconscious slater slowly opened his eyes and said quietly, "Pour awa', mon, pour awa'; ye're doin' fine." [Laughter.]

With this gathering we are bringing to a close the ceremonies which, extending over a period of three days, were inaugurated for the purpose of celebrating the one hundredth anniversary of the organization of the Grand Lodge of the District of Columbia. In the conduct of these ceremonies, we have in formal reception welcomed the fraternity at large in our new Temple. On yesterday we assembled for religious worship, to testify our belief in the existence of a Supreme Being and to offer up the incense of our gratitude for His countless blessings to our Craft. Today we met in special communication of the Grand Lodge to incorporate in its history a record of this auspicious occasion, the attendance of our distinguished brethren from widely-separated sections of our country, and the satisfaction and pleasure which their presence afforded us. The final scene of our celebration is enacted here around the banquet table, where, with elbow touching elbow, with all thoughts of care and responsibility banished, we may enjoy unrestrained the delights of true fraternal intercourse and of good-fellowship at its best.

There is one thought, however, which comes to me with peculiar emphasis as I look over this assemblage—a thought which is best expressed in the words familiar to us all: "Masonry unites men of every country, sect and opinion." I venture to say there are gathered here brethren from a large majority of the States of our Union, men of divergent opinions and a variety of creeds, and yet in the common bond of Masonic brotherhood we meet on the intimate

terms of perfect equality, with a unity of thought and feeling that is possible only among men banded together for high purposes and with exalted aims, men who are proud of their heritage and determined to live up to the standard set by those from whom it was received, again transmitting it with its luster undimmed and its beauty untarnished.

We are on the threshhold of a new century of existence, in an age which we may well believe will be marked by great commercial development, and, let us trust, by an equal Masonic advancement. One in which men everywhere are preparing or being prepared to recognize new and better influences, new and truer aspirations. An age where violence and wrong are certain to be relegated to the darkness of neglect and distrust and where the dominant motives of human activity shall be those derived from a proper appreciation of just such precepts, just such principles of Brotherhood as are taught at the altars of Masonry. One need not be an unreasoning optimist to see the radiance of the promise which the future holds for a community and a nation which is able to rise above that sordid ambition which would strive for aggrandizement without regard to the means by which it is achieved, able to attain the elevating and elevated position that would inevitably follow a constant adherence to the broad-minded and liberal course which recognizes the universal application of the reason for dwelling together in unity enunciated by the Israelite of old when he said, "let there be no strife, I pray thee, between me and thee, for we be brothers." [Applause.]

In this final and fitting scene at the close of our celebration, I feel that it is no vain hope, gentlemen, which I here express, that, as the years go by, and ere another century has been added to the scroll of time, this great Fraternity, encompassing the whole world with its universal appeal to all that is best and truest in man, may prove a providential instrument, by tearing down the false and building up the true, in the hastening of that day when through faith in our fellow-man, hope for his future and charity for his shortcomings, the whole human race shall be brought under the enduring influence of those beneficent principles which constitute the foundation upon which the superb superstructure of our Institution has been erected. [Great applause.]

The banquet proceeded.

The Toastmaster (after an interval of an hour and ten minutes):

Brethren: One of the earliest principles taught to the neophyte in Masonry refers to the obedience which is expected of him in regard to constituted authority. It is especially appropriate and fitting, therefore, I take it, that an assemblage of Masons such as this should pay due respect to constituted authority as it exists in that desert of voters called the District of Columbia. You know it has been said that—

"Of all the good things in this good world around us,
The one most abundantly furnished and found us,
And which, for that reason, we least care about,
And can best spare our friends, is good counsel, no doubt."

The Commissioners of the District of Columbia are living exemplars of that fact, because they receive more advice and really pay less attention to it than anybody else. [Great laughter.]

I take great pleasure, gentlemen, in presenting to you Mr. Commissioner Rudolph. [Applause.]

Hon. CUNO H. RUDOLPH:

Mr. Toastmaster and Gentlemen: This has been such a perfectly delightful occasion to me up to this point that I am sorry to say some mean things about the gentlemen heretofore referred to as respectively the descendant of a German, the descendant of a Scotchman and the descendant of a near-Scotchman. Against this distinguished trio I lay the charge of false pretenses in being instrumental in having me called upon to speak. When my good friend, the "near-Scotchman" sitting over there, invited me to attend this banquet and make a speech I suggested that he had better get General Johnston, who is not only a real orator, but a brother Mason—I am neither! And Brother Wilson knows it! [Laughter.] So I introduced him to the General and he promptly said: "Certainly; I'll be there." But you notice he is not. [Laughter.] I want to say, however, that it is not his fault that he could not be present tonight.

And now, contrary to all promises and agreements, comes this unexpected call on me to "say something." To illustrate its "unex-

pectedness," may I be allowed to repeat a story told me some years ago by a friend whom many of you knew and loved? It ran something like this:

A colored father took his ninth offspring to the parson to be christened. The parson said:

"Well, I'm glad you are here again. What do you want the baby named?"

"Well, suh," replied the proud opponent of race suicide, "doan' yo' know, I sho' dis'member.'

"Try to think. I must name the child something."

"Well, de name we 'cided on wah sumpin' like er precious stone."

"Ah," said the parson; "was it Diamond?"

"Nussuh, tain' no Dimon."

"Ruby?"

"Nussuh, nussuh, I know it ain't Ruby."

"Pearl?"

"Tain' dat kin' chile, nohow."

"Onyx?"

"Yassuh; dat's it. We gwine call it Onyx 'cause hit kim so onyxpected." [Great laughter.]

Now, gentlemen, as I said, I have no speech prepared, but I want to offer you my heartiest congratulations upon the splendid success of your three-day celebration. It was not my privilege to be with you on Saturday night, on account of a previous engagement, and yesterday I had to spend in Baltimore. Many who were more fortunate have spoken to me enthusiastically of your most unique program for the celebration, and the successful manner in which each detail was carried out. It has proved a function that will be long remembered by the citizens of the District of Columbia.

Now that you are entering upon a second century of activity I want to wish you continued and increasing success, and maybe before the century comes to a close, I may have become one of your brethren. [Great applause.]

The Toastmaster: Seated on my left tonight is the Grand Master of a jurisdiction close to that of the District of Columbia, because before the organization of our own Grand Lodge we were subordinate lodges in that Grand Jurisdiction. It is natural, therefore, that, among all the jurisdictions of our country, extended as it is, we should feel associated in a closer and more intimate way with that Masonic jurisdiction

which surrounds us practically on the north, on the east, and on the west, and would be on the south if it were not for the river. [Laughter.] It is with great pleasure, therefore, that I introduce to you the Grand Master of Masons of Maryland, who seems to me to have a perpetual cinch on his job [laughter], because, I think, this is the twenty-sixth year that he has served as Grand Master, and in the whole State of Maryland there is but one Mason who is a Past Grand Master of that jurisdiction. I introduce to you Brother Thomas J. Shryock, Grand Master of Maryland. [Great applause.]

Brother THOMAS J. SHRYOCK:

Most Worshipful Grand Master and Brethren: I was a little amused at what was said here this evening in regard to this ancestry business, as between your Grand Master and the chairman of the committee, each one trying to be bigger than the other. It put me in mind of the story of a Jew, sitting on the porch, when a toploftical fellow came up, and was ordering things around in a way that rather irritated our Jewish friend, who finally said to him: "My friend, you must be a man of importance; what is your name?"

"My name is Hancock. I would have you know that my father was one of the signers of the Declaration of Independence!"

The Jew says: "You've got nothing on me. One of my ancesters wrote the Ten Commandments." [Great laughter.]

I want you to understand, Mr. Grand Master, that you and the chairman of the committee have got nothing on me, because my ancestors were Germans, too, rather far back, it is true; I don't know whether the first, second or third generation. [Laughter.]

Most Worshipful Grand Master and Brethren, I can assure you it gives the Grand Lodge of Maryland great pleasure to felicitate you upon your reaching the Masonic age of manhood, one hundred years. Masonry is of such ancient origin that we can scarcely look upon an organization as having attained its manhood until it has reached its century mark.

We are particularly proud of the Grand Lodge of the District of Columbia, and it is always a pleasure to me to visit any human institution that has lived a hundred years. That fact shows that its foundation stones were well and truly laid. It is a great satisfaction to us, most Worshipful Sir, to know that the first foundation stone of this Grand Lodge of the District of Columbia was wrought in the quarries of Maryland, and handed to you, upon

which you have built your magnificent Grand Lodge. [Applause.]

Who your ancestors were, there may be some little doubt about. [Laughter.] However, we have tried, as you have, to honor our ancestors, and if we had been as successful in so doing as the Grand Lodge of the District of Columbia has been in honoring their forefathers, we should certainly be entitled to a measure of gratitude.

I congratulate you, Grand Master, and I congratulate the Grand Lodge. I sincerely trust that when the brethren shall assemble to celebrate the two hundredth anniversary of this Grand Lodge they may be as proud of the achievements of you and your brethren during the coming century as you are proud of the achievements of the past century. [Great applause.]

The Toastmaster. Gentlemen: I have been requested to call upon a "gentlemen of the cloth," and do so in the full belief that, while appearances are deceitful, our Reverend Brother J. Henning Nelms, Assistant Grand Chaplain, will add greatly to our entertainment.

Rev. J. HENNING NELMS:

What is there about my appearance that is so deceitful? [Laughter.] Does my friend go by my face, or is it the clerical cut of my vest? That is the only thing that is the matter with me, now that I am in this good company.

That reminds me of the good old negro, who had done nothing wrong at all except to steal a few chickens. That was not very wrong for him. During the war they called it foraging. The judge who tried him knew his weakness, and also knew that that weakness did not keep the negro from being a first-rate citizen. [Laughter.] The evidence was absolutely convincing and the judge was looking about for some excuse for the culprit. He said: "Uncle John, do you drink?"

It was the first time Uncle John had shown the slightest interest in the proceedings. He said, "Suh?"

"Do you drink?"

"What you say, jedge?"

"I say, do you drink?"

The judge was going to let him off if he could find any decent excuse for it, and was anxious to have some testimony to give color to the theory that the old negro was intoxicated when he committed the theft.

"I say, do you drink?"

"Jedge, does you ax dat as a inquiry, or as a invitation?" [Great laughter.]

I expect I am really called up this evening out of the order of the program, not a bit as an invitation to speak to you, but as an inquiry whether or not I know any new joke. [Laughter.] My only hope of salvation in that regard lies upon my visiting brethren from other jurisdicitions.

But I am going to risk telling a story that perhaps Dr. Johnson and my good friend Dr. Pope have heard me tell many times before, and so they need not listen. Is the Grand Master of Pennsylvania here?

A Voice. No.

Brother NELMS. Then I will locate my story there. [Great laughter.] Never mind where it happened. He was an old-time negro preacher—not a Methodist, a Baptist, a Presbyterian, or even an Episcopalian—just a "nigger preacher." He talked whenever he could get a chance and could get anybody to listen. He would stop on the street to talk even when there was nobody to listen, and would keep on talking until somebody came. One day he happened to drop into St. Clement's Episcopal Church. That church had a splendid ritual, beautiful, symbolic, almost as much so as that of a Masonic lodge. The spectacular always appeals to the negro. As I say, he wandered in there one day, heard the ringing of the bells, saw the vestments, the choir boys, and heard the music, and breathed the sweet fragrance from the incense pot. It all appealed to him as beautiful beyond everything he had ever seen or heard. He thought, "If I can get something like that in my church I can catch a coon in Pennsylvania." So he got a hundred choir boys. Did you ever see a negro choir in vestments. [Laughter] You don't see anyone directing it or beating time, but you hear no discord; the harmony is as perfect as if they were well trained. The boys marched up and down the aisles, the smallest boy at the end swinging the incense pot. It went off beautifully; everything was a success; the house was packed; the perfume—[laughter]—the perfume was all that could be expected from the incense—and other sources. [Great laughter.] The services were about to close; the last hymn had been announced; the boys marched in perfect order and form; the old preacher thought it was going to be a splendid success, but he happened to look at the small boy at the end of the line and saw that he had no incense pot. Not wanting to interrupt the regular order, the old preacher joined with the choir in singing,

K. N. Harper

HISTORIAN.

but fixing his eye specially and significantly on that boy—he said or sang—

"And what have you done wid dat incense pot?"

The boy, without losing time, tune or measure, sang—

"Drapt it in de aisle, it got too durned hot."

[Great laughter.]

The Toastmaster. Brethren: I took occasion earlier in the evening to allude to the fact that Masonry brings together men of different countries. As an illustration of that, there has been with us in our celebration the Grand Master of a jurisdiction entirely disconnected politically from the United States. Upon his introduction and reception in the office of the Grand Master one of our own brethren said to him: "You come from a jurisdiction which, it seems to me, should by all means be a part of the State of Maine."

He replied: "That depends, of course, on the point of view. It has always seemed to us that the State of Maine should be a part of the jurisdiction of New Brunswick."

In these days of the much-discussed reciprocity between the United States and Canada, while there may be some dispute as to the benefits which may accrue to the two countries from its adoption, some doubt as to which may derive the greater benefit, and therefore a question as to whether the treaty shall be ratified or not, for you know that after all these things are determined on the old principle of whose ox is being gored, it is gratifying to us that there can be no doubt as to the "reciprocity" of fraternal goodwill between our Grand Lodges. It is with unalloyed pleasure that I now present to you a Brother Grand Master from a jurisdiction which requires no treaty to emphasize the affiliations that exist between us—Most Worshipful Brother Henry S. Bridges, Grand Master of New Brunswick. [Applause.]

[Note by the reporter. Pending the remarks of Brother Bridges, the President of the United States appeared, was greeted with great applause, all the brethren rising, and was then seated on the right of the toastmaster.]

Brother HENRY S. BRIDGES:

Most Worshipful Grand Master and Members of the Grand Lodge of the District of Columbia, and Brethren: I thank your Grand Master for the kind words he has uttered. Ever since I appeared in this city on Friday evening, I have been touched by your kindly reception and have felt glad to be here.

Your Grand Secretary, I think, said he thought New Brunswick ought to belong to the State of Maine. But we, on the other side of the line, have always held that the State of Maine ought to belong to New Brunswick. While the name of Ashburton is not held in adoration, we always thought you had a great Secretary of State in Daniel Webster.

It is impossible for me on this occasion adequately to express the sentiments with which my heart is overflowing; but I wish to congratulate you, Most Worshipful Brother Keiper, on the success which has attended the proceedings of the Centennial of the Grand Lodge of the District of Columbia. These proceedings so far have given me the most unfeigned pleasure, and I shall carry back with me to my own jurisdiction the most lively sense of the cordiality of the reception which has been extended to me.

Is it not significant, my brethren, to us gathered here tonight, that in all the Lodges on this great continent the teachings of Freemasonry and our intercourse are founded on the principle of the broadest toleration? A man is not judged according to his origin, his fortune or his position. What is required of us all as Masons is to be free men of good character and ready at all times to give our heartiest support to the activities of our Lodge and the work it represents. Freemasonry aspires to form men, to strengthen character, and to supply the country and society with well tempered natures, which are ready to assist their fellow men, to promote everything that really adds to the glory of the country, and to help forward whatever tends to the welfare of mankind.

Throughout the Lodges of the whole world a spirit of sincere fraternity is the spirit which animates the members of the Craft. This spirit of fraternity is the soul of the activity of all good Masons. It unites the members of the Craft by ties the power of which is known to us all, for we have experienced it repeatedly.

Facts might be multiplied in this connection, but I shall limit myself to these three essential ideas: Toleration, Charity and Fraternity—a glorious trio. Masons throughout the world understand the meaning of these terms and all that is noble and grand in them.

I took occasion in the Lodge room this morning to speak briefly about the part that Masonry has played in the history of the world.

In my opinion it has had a profound influence on the actions of mankind on great critical occasions. The year 1811, in which the Grand Lodge of the District of Columbia was organized, was a critical point in the history of the world. Napoleon controlled the greater part of Europe, but in the Masonic Lodges throughout Germany liberty found a rallying point, and plans were secretly matured there which finally led to his downfall.

Coming down nearer to the present day, I may say that I have heard it stated that an interchange of Masonic greetings across the ocean prevented war between the United States and Great Britain, when the dispute on the Venezuela question seemed ready to burst into a fratricidal quarrel. If this be true, it is a most interesting fact for us all, and one which should give rise to profound thought.

We should, therefore, as Masons, never disdain the occasions which may be presented to us for promoting peace and harmony between the two great branches of the Anglo-Saxon race on this continent, for honorable and serious men can make their influence felt everywhere, even though they may not possess power or fame.

Most Worshipful Grand Master and Brethren, I have been deeply touched by the cordial way in which you have received me, coming from a foreign jurisdiction. I have been profoundly impressed by the evidences of material prosperity to be seen everywhere throughout this great Republic, and particularly by the appearance of Washington itself, for this is my first visit to your capital. What I have seen has made me feel sure that all is not now so "quiet on the Potomac" as it used to be. [Laughter.] There is the strongest evidence, too, that "government by the people for the people" is not destined to pass from the earth, for what measure, my brothers, can be more truly in the interests of the two branches of the Anglo-Saxon race on this great continent of ours than the measure of Reciprocity which wise statesmen on both sides of the line have brought so near to consummation, and which your own honored President has made peculiarly his own. [Applause and cheers.]

Reciprocity is one mode of exhibiting a fraternal spirit, but there are others. I wish I could invite you to attend the centennial of our Grand Lodge, but that is impossible, as the Grand Lodge of New Brunswick was not organized until 1867, and 1967 is as yet far distant; but if you get tired of the heat of Washington in the month of August, just come up to attend the next annual communication of the Grand Lodge of New Brunswick and get a sniff of the cool breezes of the Bay of Fundy. I assure you you will all be greeted with a truly New Brunswick welcome.

Most Worshipful Grand Master Keiper, I congratulate you again

on the success of this celebration, and I venture to express the hope that the next century will be a grand one for the Grand Lodge of the District of Columbia, and that peace and harmony may prevail throughout your jurisdiction during your period of office. [Applause.]

The Toastmaster. My Brethren, I feel that I should not be performing my whole duty as the official representative of our fraternity here assembled, and of the thousands throughout our city who are with us in thought, as well as our assembled guests from other jurisdictions, if I did not seize this, the first opportunity, of endeavoring to give expression to the pleasure which we feel in the presence here of our distinguished Brother, the President of the United States. [Great applause.]

Our fraternity is essentially a patriotic organization. Love of country has ever been one of its pronounced characteristics, and out of that necessarily arises a devoted loyalty to the Chief Executive of the United States, especially when he is a Mason. [Applause.] In the feeling and with the hope that the lessons received by every man who has crossed the threshold of Freemasonry will prove an incentive to him in the high-minded and patriotic performance of his duties, and with the assurance that he has our best wishes for ultimate success in all his endeavors, it gives me the greatest pleasure to present to you the President of the United States, Brother William H. Taft. [Great applause, all rising.]

Brother WILLIAM HOWARD TAFT:

Most Worshipful Grand Master and Brethren: I feel as if I had been unduly exalted this evening, for I have not been a Past Master of any Lodge, and I have no right to be here. It has been a great pleasure to me, since I have been in Masonry, to attend Lodges and note the wonderful power for the preservation of inspiring traditions that the perpetual life of a Lodge furnishes.

In Marietta I attended a Lodge which was, during the Revolution, an ambulatory lodge, traveling from place to place, until it settled, and properly settled, in that State which, when one reaches it, one never desires to depart from it—Ohio. [Great applause.]

It is a great pleasure to be permitted to take any part in the meeting of the Grand Lodge and the Centenary of the Grand Lodge of the District of Columbia, after a hundred years of preservation and the maintenance of the principles of highest morality and religion, sweetened by the brotherhood that no one knows until he has participated in the proceedings of a Masonic Lodge. [Applause.]

But there is one thing that surprises me, and I must think is a little new in a Grand Lodge; that is a reference to pending legislation. [Laughter.] Our Brother Bridges has mentioned reciprocity. Perhaps the spirit of Masonry justifies its introduction here. [Applause.] I am delighted to know that Brother Bridges comes here not panoplied as for war, but for peace; that he does not look forward to annexation [laughter] or the drying up of the St. John's river [laughter]; nor has he any of those dreams that afflict certain gentlemen with a lively imagination [laughter], some of whom are only innocent in their flights, and others of whom, I am afraid, have a motive a little different from that of territorial aggrandizement. [Laughter and applause.]

I really believe with our Brother Bridges that the consummation of that agreement and its confirmation by the Dominion Parliament and by Congress will really cause the drawing together of two great nations. [Great applause.] But it is the drawing together by closer business and social relations, and not by political union. [Applause.]

It has been my great pleasure to spend most of sixteen summers in the Dominion of Canada, on the north side of the St. Lawrence river, where it is sixteen miles in width, where the Laurentian mountains come down to that estuary of the sea, and where the air in the summertime in its effect is like champagne, without the morning after. [Laughter.] And there I have come to know the people of Canada, to understand their aspirations, and to feel that they believe sincerely in their independence and their future as an independent government. [Applause.] We have a great country, a great territory; we reach from ocean to ocean, and from the Canadian line to the gulf; we have Alaska, we have Porto Rico, we have the Philippines—heaven knows we have enough. [Laughter.] Before we look out for other burdens and other responsibilities let us show to the world that we can meet perfectly those we have. [Applause.] Hence it is that our Brother Bridges is right in his feeling that this reciprocity arrangement means nothing but good for both countries. ["That is right!" and applause.]

But I am not the whole thing, ["Yes, you are!"], nor are the

Lower House and I the whole thing. [Laughter.] There is a great and distinguished body that sits at one end of the Capitol that moves with due deliberation. [Laughter.] Sometimes it seems as if it were too dignified and too deliberate to reach any conclusion on any subject. [Laughter and applause.] But in the hundred years of this Grand Lodge statutes have been enacted, laws have passed Congress, questions have been considered and reached an issue and a vote in the Senate of the United States. [Laughter.] And, being a true Mason, an optimist, I have every hope that that issue may be properly considered and, after proper consideration, may be properly determined. [Applause.]

I speak with due moderation. I would hurry no one. But time passes, and "a stitch in time saves nine." [Laughter.]

Now, my brethren, I have detained you too long. [Cries of "No! No!"]. It is a great comfort to come among you and to feel that we are friends and brothers, though it has not been my good fortune to know many of you or to speak with many of you, and yet to feel that the same aspiration throbs in you that throbs in me, that is, to feel as a true Mason should feel. I thank you. [Long continued applause.]

The Toastmaster: There are present a number of distinguished brothers from other jurisdictions, and it is my hope that we shall be able to receive from each of them a message, brief though it may be. With that purpose in view, I shall ask at this time Most Worshipful Brother Richard N. Hackett, Grand Master of Masons of the State of North Carolina, to bring to us a message from his jurisdiction. [Applause.]

Brother RICHARD N. HACKETT:

Most Worshipful Grand Master: I feel highly honored in being called upon to follow the President of the United States in the entertainment of this assemblage, though I must admit that it is with great trepidation that I rise in response to your call, after such a splendid address from the highest official in the world. Yet as Grand Master of the Masons of North Carolina I would be recreant to the trust repose in me did I not attempt, in my own feeble way, to present to you the congratulations of the brethren of the Grand Jurisdiction which I represent upon celebrating the one hundredth anniversary of the Grand Lodge of the District of Columbia and to give to you

a godspeed and fervent well wishes from every loyal citizen and Mason in the commonwealth of North Carolina. [Applause.]

It is with peculiar pleasure that I have just listened to the language of the distinguished Chief Magistrate of the United States of America. Though he stands high in the political world, yet the sentiment of brotherhood breaths through every sentence he has just uttered, telling to every man and every Mason, his realization that he has confidence in the manhood and the Masonry of America, and that he is one with us, our equal, though we have elevated him to a position far superior to any which we occupy. [Applause.]

Of course it is not proper that anything of a political nature should enter into discussion in a Masonic meeting, yet I wish to say to that distinguished Mason, being of the opposite political party, the men of my own section, the Southland, realize that he has acted without partisanship in the appointment of officials for the performance of the great duties pertaining to the business of this country, recognizing the man above the party, thus reaching a place in the hearts of Southern men, which can only be found when the heart and soul of a great man reaches out and clasps the hearts and souls of his fellowmen. [Applause.]

Masonry is the great exponent of wisest human thought, its achievements the cumulative resultant of purest and noblest human action. The structural grandeur of its moral institutions may be conceived, and its elevating and ennobling influences may be felt, but neither can be fully expressed. Standing at the beginning of this new century of your fraternal life, looking backward through the vista of years of the one through which you have passed, weighted with its wonderful successes in the field of accomplishment, we see that Masonry has fully comprehended every advancement and held its proud position as a preserver of peace on earth and a conserver of human liberty.

> Like some tall cliff which rears its awful form.
> Swells from the vale and midway leaves the storm,
> Though round its base the angry clouds may spread,
> Eternal sunshine settles on its head.

Since our first parents were expelled from Eden's Garden, there has been but one really great question in the world, and that one, how to make man better. In all the evolutions of civilization and religion, of liberty and learning, under the ceaseless ebb and flow of circumstances, is the abyss of real being, whose currents circulate through you and me, and whose outlet has a constant, everlasting tendency from better to best.

Masonry today is above all things a character builder. Character is greater than intellect, and sways the life of a man, with all its energies and powers, as completely as the silent influence of the moon controls the ebb and flow of the mighty ocean. Masonry is a builder of men. We can point with pride to its history during the centuries of the past, as a living, lasting memorial and testimony of the excellence of its works. Nations and dynasties have fallen, empires have passed away, cities have crumbled and left only colossal ruins to mark their past magnificence, grim-visaged war has devastated the earth, and pestilence and famine have swept with blighting breath over prosperous lands; but through all this and in spite of all this, Masonry has lived and thrived, and has gone on in its grand work, teaching the lesson of universal brotherhood, and proclaiming "peace on earth, good will to men." In the darkness of middle ages, when ignorance and bigotry hovered, vulture-like, over all the world, Masonry was the one star which sent a silvery ray through the long, dark night of barbarism, whose trembling rays revealed the pleasures of refinement and mental activity; then, like a loving mother, it led mankind to the shrine of civilization, where, after paying his devotions, each arose with renewed vigor and pursued the grand march of destiny. The influence of Masonry has ever been as a ship deep freighted with immortal treasures, breaking the sea of life into fadeless beauty as she sails, bearing to every shore the seeds of truth, goodness, piety and love, to flower and fruit perenially in the rich soil of the heart and mind.

I would not have you think that Masonry is identical with or assumes to do the work of the church. The one deals with the natural, the other with the spiritual. Masonry makes the man, religion redeems the soul. Each has its duty to perform, and the two go hand in hand in the labor of replacing man in the estate from which he has fallen, and again stamping him with the image of his creative God. It is for Masonry to make a suitable casket in which to place the priceless jewel, a redeemed immortal soul.

The historical success of Masonry in the field of accomplishment shows what a responsibility rests on you and me. A past resplendent with magnificent achievement, a present weighted with duties and responsibilities, and a future pregnant with unborn possibilities—what an inspiraton for us to labor for grander results—and to elevate Masonry even to a higher plane than it has yet reached, and therewith elevate mankind.

We know not where we are in its duration and development. We

CENTENNIAL COMMITTEE.

CLAUDE F. KING. CHARLES J. JAMES. LUTHER F. SPEER.

E. ST. CLAIR THOMPSON, Chairman.

ANDREW WILSON. THOMAS C. NOYES. ROE FULKERSON.

may be in the opening manhood, or we may yet be in the cradle. The world and all therein recognize the universal law of progress. Even on toward the flying perfect.

> Profounder, profounder man's spirit must dive,
> To his aye rolling orbit no goal will arrive,
> The heavens that now draw him with sweetness untold,
> Once found, for new heavens he spurneth the old.

The Mason who fails to perform well the part assigned to him, not only degrades himself, but delays the progress of the entire Fraternity. In our Order, as everywhere, we find the divine law of compensation. He who labors most shall most receive. The student of its ritualistic beauty, allegorical illustrations and symbolic representations, soon learns that beneath all outward show there is a deep meaning, for it teaches him his duty to himself, his fellowman and his God. Let him but pursue his search within the tiled walls and under the mysterious seclusion of Masonry, its influence for good will be direct upon him and through him indirectly influence his brethren, neighbors and the world. It will lead him as it were to a mirror where he will see himself reflected with all his faults and imperfections; it will open the windows of his soul, however small they may be, cleanse from its chambers the filth of moral ignorance and selfishness, of wickedness and despair, and let in the light of life and hope, of ambition, philanthropy and heroism. When Masonry has thus purged its patron of the impurity of his carnal nature and consumed the dross of his grosser being, he stands forth before the world a pure, noble and just man, and an antithesis to all meanness, flippancy and sensuality. He throws his weight into the scale of justice, fortifies men against temptation and teaches them nobly to aspire. In the mountain atmosphere of his nature, how many may be deepened and enlarged, stronger by his strength, greater by his greatness. In how many breasts may he kindle an ardent desire for improvement; how many inspire with a finer, higher, keener sense of the purpose of existence. His influence is for the betterment of the world, and, in proportion to the good he does, he elevates himself.

> Man like the generous vine supported, lives,
> The strength he gains is from the embrace he gives.
> On their own axis as the planets run,
> Yet make at once their circles around the sun,
> So two consistent motions act the soul,
> And one regards itself and one the whole.
> Thus God and Nature linked the general frame,
> And bade self-love and social be the same.

Self-love but serves the generous mind to wake,
As the small pebble stirs the peaceful lake,
The center moved, a circle straight succeeds,
Another still and still another spreads,
Friend, parent, neighbor, first it will embrace
His country next, and next all human race,
Wide and more wide the o'erflowings of the mind
Take every creature in of every kind;
Earth smiles around, with boundless bounty blessed,
And Heaven beholds its image in its breast.

Man, though in his grandest era of resplendent progress, is a dependent being; dependent upon his fellow man for present encouragement and upon his God for future hope. When, by himself alone, he seeks to rise, he feels the weight of clay; but animated by the principles of true Masonry, supported by the strength of fraternity, his soul is lifted out of the lowly dust, and borne on angelic wings, where faltering footsteps fear to tread, even beyond the trembling stars, to the throne of the Infinite.

Each Masonic Lodge should be a City of Refuge and each Mason's breast a heaven of rest for the unfortunate, downcast, storm-tossed brother, and for suffering humanity.

I remember once in my youth passing through an experience which indelibly stamped itself on my memory. I was riding along a lonely road in the mountains which surround my home. It was in early summer and the trees were green with new-born foliage, and the honeysuckle and rhododendron vied with each other in the rich coloring of their beautiful flowers. 'Twas almost sunset, and my destination was still some miles ahead. At this juncture I beheld dark lowering clouds scurrying across the face of the heavens and the distant muttering of deep-toned thunder told of an approaching storm. Spurring my horse rapidly forward, just as the storm was breaking upon me, I saw the cottage of a mountaineer, and soon, after safely housing my steed, I found shelter, welcome and refreshment beneath its humble though hospitable roof. E'er long the storm broke upon us with all its fury and I beheld a scene at once wildly terrific and grandly sublime. The earth trembled with the shock of the reverberating thunder, and the lurid lightnings flashed a game of hide-and-seek in the gloomy gorge and on the misty mountain top, while the wild winds howled and shrieked, the gnarled and knotted oaks, weighted with a century's growth, bent, swayed and groaned, the rain fell in great sheets, the little brooks became wild torrents, and all the forces of nature in battle royal were arrayed. Safe in the security of that mountain home, wearied with my day's journey, I sought for repose; and while the

storm still raged I found much needed rest in the oblivion of sleep. In the morning, after the sun had already gilded the orient, I arose and looked forth to behold a transformation. Not a cloud flecked the sky, and from the throes of last night's labor to old mother earth new beauty was born, which spread out before me in panoramic grandeur to the far horizon. The flowers had put on a more brilliant luster and the diamond rain-drops, pendant from every bough, glittered and sparkled in the morning sun. It looked as if there had been weeping in heaven last night and each leaf had been appointed to catch an angel's tear. All nature was gladsome, and filled with intense gratitude for shelter and rest, I rode to my journey's end with heart as light and gay as the birds which carroled around me. I have often thought how typical that experience of human life, what a type of our great fraternity that mountain home. We start out on life's journey, pursue our course unmolested and unhindered, the day is fine, the sun shines brightly, and for a time all goes "merry as a marriage bell." But soon the evening shadows lengthen over us, darkness comes on apace, the storm approaches and threatens to sweep us away with its fury. We stop in terror, almost in despair. Life stands still and gazes upon the future's cold gray heaven, as if to catch one gleam of hope's fair star; no hope is there for us; the hand of God lays darkly in the cloud that shadows it. Then happy, thrice happy is he, who, when the tempest breaks upon him, can find the comfort, love and encouragement of a brother Mason's breast and the shelter and protection of the Masonic Lodge. It brings fresh hope to his weary, despairing soul, renews his strength, awakens new energies, fringes life's pathway with new beauty, and, touching the chords of the great heart of humanity, it thrills to music every tightened nerve that strings the living lyre of being.

These, then, are the great fundamental purposes of Masonry; to relieve distress, to shelter the homeless, give strength to the weak, courage to the downcast and hope to the despairing the world over, and continue its labors of love till want has no suffering to alleviate and sorrow no tears to dry.

When Masonry was operative it was a brotherhood of builders; its purpose was to cement in fraternal unity, to organize and harmonize the thousands of craftsmen who were its constituent parts, so that there might be unity of design and execution, the direct resultant of which were temples and edifices, transcending in architectural beauty, magnificent splendor and resistance to the ravages of time, all efforts of the present though aided and supported by the advancement of modern invention.

Masons are still builders. Each Mason is constructing his temple of the soul. If we but study, comprehend and realize in its fullness the great design placed upon the trestleboard by the Grand Master of the Universe—if we but follow his instructions and build well our soul-temples, we shall build into ourselves and into our great Fraternity, temples which will "mock the regal splendor of marble and the durability of perennial brass."

And brethren, I close with this sentiment. May each one in this presence and each Mason throughout the universe so construct his soul-temple that it shall be more beautiful and perfect than any which ever stood upon Moriah's Mount, and may its "Holy of Holies" be purified and adorned for the everlasting indwelling of an eternal God. [Great applause.]

The Toastmaster: It is with regret, brethren, that I have to announce that the President is compelled to retire at this time.

Brother Taft: Good night.

(All stood and bade the President good night.)

The Toastmaster. Brethren: I want to introduce to you now the Grand Master of Masons of a jurisdiction far to the north of us, Most Worshipful Brother Henry L. Ballou, Grand Master of the State of Vermont. [Applause.]

Brother HENRY L. BALLOU:

Most Worshipful Grand Master and Brethren: Had you not alluded at the beginning of your remarks to that teaching of Masonry which promotes obedience, I would not now rise, for I had no idea that anything would be asked of me this evening until I read the menu and discovered something about visiting Grand Masters making addresses, and I was even then very much in hope that what I read might be like statements we see in the newspapers, which we find later to be untrue, or like the reported death of Mark Twain, which Mark cabled was "highly exaggerated." [Laughter.] I can only at this late hour, Most Worshipful Sir, say that I trust that the remarks we have heard as to what has been accomplished in the past may be but an earnest of your future—a prophesy of the accomplishment of greater things which I hope you will enjoy. [Applause.]

The Toastmaster: Before we disperse, we want to hear something from each jurisdiction represented here tonight,

late though it is, and therefore I must beg your indulgence for a few minutes. I now want to introduce to you Most Worshipful Brother James R. Johnson, Grand Master of Masons of the State of South Carolina. [Applause.]

Brother JAMES R. JOHNSON:

Most Worshipful Grand Master and Brethren of this Grand Lodge, and guests assembled: The hour is indeed late, but I shall detain you only a few moments. There is just a little message, however, which I wish to leave with you, and which I think we, as Masons, should carry home with us.

I consider it a great privilege to be counted worthy to address this distinguished body, representing the oldest fraternal institution in existence, one that stands pre-eminent in good deeds, and has been instrumental in civilizing and delevoping this great country of ours; standing as it does for the identical principles expressed in that immortal document, the Declaration of Independence, marching side by side with our great liberty-loving country, dispelling darkness; preaching liberty of conscience and the encouragement of education, that great medium of light, and destroyer of darkness.

Brethren, we are members of a great brotherhood, whose origin is lost in a forgotten past; whose traditions come to us hallowed by the mists of years; whose ritual, ideal in sentiment, and eloquent in diction, is written in every civilized language, whose ancient customs, usages, and landmarks are familiar the round world over; whose principles of truth and justice and charity, of the righteousness that fears God and regards man, are the consummate ethical wisdom of the ages. There is something in the white hair, the wrinkled cheek, the bowed form, the feeble step of an aged person that demands and receives veneration, we respect him for his years and experience, and for his wisdom, the product of his years and experience. We cross a continent to see an ancient ruin. Forty centuries looked down from the pyramids on the legions of Napoleon, and the soldiers of France, inspired by the thought, fought to victory.

Thirty-six years ago the Most Worshipful Grand Lodge of Ancient Free Masons of South Carolina celebrated the one hundredth anniversary of her birth, and with all the prestige of her additional years she joins her voice of congratulation to that of Massachusetts, Pennsylvania, and others of the immortal thirteen original States in welcoming this Grand Jurisdiction to the sisterhood of centenarians, and bids her join in the great work of eman-

cipation, the enlightenment of the world and the spreading of the doctrine of independence of thought, and the creation of a type of citizenship that will redound to the glory of our day and age.

In conclusion let me say that this has been an occasion not only of pleasure but of inspiration. May we have many more such meetings of the Craft to "move us on to noble ends." In union there is strength, and, my brethren, rest assured our beloved fraternity will never die if we strive to make her strength perfect in unity.

The Toastmaster. Brethren: At the communication of the Grand Lodge this morning there were some of our visiting Grand Masters unavoidably absent, and I know that you will appreciate a word from them at this time. For that purpose I will call upon Most Worshipful Brother G. Roscoe Swith, Grand Master of Masons of Michigan. [Applause.]

Brother G. ROSCOE SWIFT:

Most Worshipful Grand Master and Brethren: I assure you that I shall not detain you with any extended remarks at this late hour, not presuming to be capable of instructing you in any way along the lines of Masonry. But I wish to assure you that I bring to you greetings of seventy thousand true and tried Brothers from Michigan, who are yet too young to celebrate their one hundredth anniversary

When I started out from home tonight I said to my wife: "If they should be foolish enough to call upon me to make any remarks, what shall I talk about?"

She replied: "If you want to make a hit with them, you talk about a half a minute." [Laughter.]

I tell you, brethren, the Grand Master of Michigan has something else to do in his grand jurisdiction besides talk. [Applause.] He observes the Divine admonition of earning his bread by the sweat of his brow rather than by the sweat of his jaw. [Laughter.]

So I come to you tonight with no message but greetings, but will give you a sentiment which, to us in Michigan, seems to be the best sentiment for Masons:

There are hermit souls that live withdrawn,
In the place of their self-content;
There are souls like stars that dwell apart
In a fellowless firmament;
There are pioneer souls that blaze their paths
Where highways never ran;
But let me live by the side of the road
And be a friend to man.

Let me live in my house by the side of the road
Where the race of men go by;
The men who are good, the men who are bad,
As good and as bad as I.
I would not sit in the scorner's seat,
Nor hurl the cynic's ban;
But let me live in a house by the side of the road
And be a friend to man.

I can see from my house by the side of the road,
By the side of the highway of life,
The men who press with the ardor of hope,
The men who are faint with strife.
But I turn not away from their sighs nor their tears,
Both parts of an infinite plan;
So let me live in my house by the side of the road
And be a friend to man.

I know there are brook-gladdened meadows ahead,
And mountains of wearisome height;
And the road passes on through the long afternoon
And stretches away to the night;
But still I rejoice when the travelers rejoice,
And weep with the strangers that moan,
Nor live in my house by the side of the road
Like a man who dwells alone.

Then let me live in my house by the side of the road
Where the race of men go by;
They are good, they are bad, they are weak, they are strong,
Wise, foolish—and so am I.
Then why should I sit in the scorner's seat,
Or hurl the cynic's ban?
Let me live in my house by the side of the road
And be a friend to man.

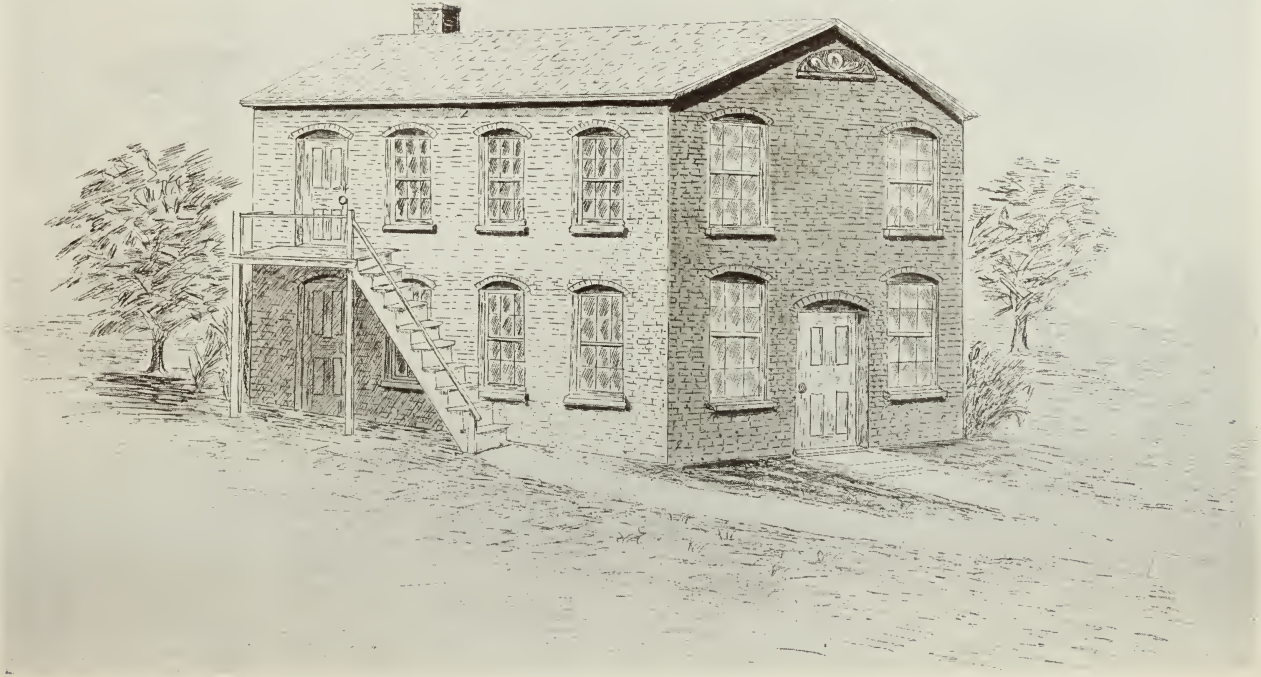
I thank you. [Applause.]

The Toastmaster. Brethren: From the far Southland there comes to us on this occasion the Grand Master of the State of Alabama, Most Worshipful Brother Lawrence H. Lee, whom I now introduce.

Brother LAWRENCE H. LEE:

Most Worshipful Sir and Brethren: The colored brother, with his usual and commendable patience, has served to point the story and introduce the subject of many of the entertaining addresses we have heard this evening. I hope I may be pardoned, then, if I turn to the other sex for an illustration of my present condition.

This is a true incident, and happened to a prosecuting officer in my native county, way down in Alabama. He was seated in his



UNION LODGE ROOM.

BIRTH-PLACE OF GRAND LODGE.

NEW MASONIC TEMPLE.
PRESENT HOME OF GRAND LODGE.

office one summer afternoon listening to the ceaseless tread of clients—passing by—when a dusky maiden entered and handed him a note. She appeared to be modest and retiring, and he noticed nothing out of the ordinary in her appearance. After reading the note he looked up and asked her who had written it.

She replied: "I did."

"Why did you write it? Why did you not come to me and tell me about it?"

"Why, I just couldn't."

The note read thus:

"I am in a pregnant state of health by one Chester Miller, and I desire to get your motto for the entertainment of the child."

I find myself in a pregnant state of health from having imbibed so freely of the delightful cheer placed before me this evening, and hence find myself solicitous about the motto for your entertainment tonight.

Seriously, the occasion reminds me of the words of a famous Southern orator, as he stood for the first time before the board of the New England Society of New York, ladened with the famed New England cheer. He said: "I am delighted to be here. I make this announcement abruptly, but advisedly, for I realize that should my courage fail me, and I perish in the attempt to say more, I shall at least have died with thanks on my tongue and grace in my heart."

In the Grand Jurisdiction which I have the honor to represent there are more than six hundred lodges. These nestle among the hills that mark the northernmost boundary, and stretch across valley and plain to the gulf-kissed shores of her southern limits. They form the home and holy of holies of more than 23,000 Masons, true and tried. And when we mention 23 it does not mean "skiddo" or "go away back and sit down," but with us it means go forward and take your God-given place among the foremost ranks in the religious, political and social life of our State. From these brethren I bring you cordial and fraternal greeting on this your centennial anniversary.

We realize that the years but serve to mark the progress of the nations to a more perfect civilization: and that the events of the years serve as milestones along life's highway, to point the traveler on his journey, and the doubting ones adown the right paths. We have never been of those who believe that Masonry had its origin in the societies and guild halls of London. We think that Masonry represents all that is best in life: that it makes for liberty and the

highest individual development of man along individual and independent lines.

Believing this, we have another message to bring you. You brethren of the District of Columbia are living within the world currents, while we are sometimes on the outside—just beyond the reach of the tree of world-knowledge. You are thus enabled to see the far side of near things, and the near side of far things. You are, so to speak, in the watch tower, guardians of the outposts, and we down in Alabama look to you to warn of approaching danger, not only to the Craft, but to the nation and her manifold interests. Hence we live in the hope that you may continue to flourish, and that your appreciation of your responsibilities will be commensurate with our needs.

But I have tresspassed too much already upon your patience, and desire in conclusion to say that I fully realize that on occasions like the present the individual is lost sight of and the compliment to his constituency made plain; so in their name, as well as for myself, I thank you sincerely for this cordial and delightful occasion.

The Toastmaster. Brethren: You remember the motto, "United we stand, divided we fall," borne on the coat-of-arms of Kentucky. In response to that sentiment I present to you the Grand Master of the State of Kentucky, Most Worshipful Brother Robert R. Burnam.

Brother ROBERT R. BURNAM:

For an hundred years it has been the law of the Grand Lodge of Kentucky that no meetings shall be protracted from one day to another. [Laughter.] I am very much afraid if I get started I shall cause this old law to be violated. But I want to say to the Masons of the District of Columbia that last October we celebrated our one hundred and tenth anniversary, and like unto the other brethren, who have spoken here, I bear a message of good-will from 40,000 Masons whose blood is warm and whose greeting is still warmer to you. I rejoice that I am able to be here to represent the Grand Lodge of Kentucky at this banquet, the close of your Centennial celebration. I hope that those who come after us may be inspired by the noble tenets of our Order to high ambitions and worthy deeds.

I rejoice to be within your jurisdiction again, shaking hands with old friends, and making the acquaintance of new ones; and I trust that the time may come when I shall be able to greet some of you at least within the Grand Jurisdiction of Kentucky. I thank you.

The Toastmaster: There is at our board a brother who, I think, stands peculiarly alone because of the fact that he may boast of an age which carries him almost back to the date of the formation of the Grand Lodge of the District of Columbia. He was born in 1817, and therefore has attained the mature age of 94 years. I present to you Past Grand Master William T. Mitchell, from the State of Michigan. [Applause.] I want to say that you would never approximate his age by looking at him. [Great applause.]

Brother WILLIAM T. MITCHELL:

My Brethren: I am here tonight with a great deal of reluctance. I was not aware of this magnificent occasion. I got a little telephone from my brother, the Grand Master of Michigan, saying I was wanted here at the New Willard. I came, of course, because that was the command of my Grand Master. I have come without the proper badge and decoration on me, so I trust I am regular in my appearance here, although I am dressed in my business clothes. I have no apologies to make.

A voice. You don't need any.

Brother MITCHELL. I stand here as I am. It is true, I have passed some years, and I have been a long time a Mason. In that long time I have found one thing in Masonry that I don't quite like—we are all inclined to pat each other on the back and say what good fellows we are; nobody quite as good as we. [Laughter.]

We have had a little talk here this evening from a grand man—not a Grand Master—with whom I do not quite agree in politics, but I am glad to meet him upon almost any conservative issue; a man who was made a Master Mason at sight, our respected and beloved President of the United States, Brother William Howard Taft. Now, every one of us was made a Mason at sight; it only took a little longer sight to make Masons of some of us, that is all. [Laughter.] But what is a Mason made at sight? Masonry comprises the knowledge of our principles and institutions. But I am not here to talk over all the principles and propositions of Masonry. Why should I on a convivial occasion like this? We don't want long speeches here. If you had lived as long as I have you would tell me to be a good fellow and mind my own business. [Laughter.]

The Toastmaster. Brethren: I want to present to you at this time the Grand Master of Masons of the State of West Virginia, Most Worshipful Brother Wyndham Stokes.

Brother WYNDHAM STOKES:

Most Worshipful Grand Master: The hour is growing late, and I shall not occupy much of your time, but now that I am upon my feet, if I do not *say* what I intended saying I will at least tell you what I *intended* saying.

I intended to do two things:

In the first place, I intended to illuminate my brethren in their darkness in regard to the Great Principles of Masonry, and the light they will be found to shed upon the initiated. Not because I have any monopoly of the Great Prinicples, or any peculiar means of knowledge, but that we must talk about something, and that subject would occupy time. But I am so far down near the bottom of the list, and others have given so much valuable information of that kind already, that I will omit this, and receive your secret thanks.

A second piece of information I intended to give you, was the correction of some mistakes I made in my remarks this morning at the communication of the Grand Lodge. We do not very often have a chance to make two speeches on the same day, and do this, but as it will take considerable time and explanation to do so I will also spare you this trial, and will accept more thanks.

Having disposed of these important matters, once more let me, with those who have preceded me, bear the greetings from the Grand Lodge of West Virginia to the Grand Lodge of the District of Columbia in this your centennial celebration. It will never happen again. One hundred years have passed into the history of the past, and nobody can tell what will happen before another century has passed into history. We are together, here, celebrating the one hundredth birthday of this Grand Lodge, and no prophet can tell what the next hundred years may bring forth.

Now, this is all I have to say, except to explain to you the situation in which a countryman like I am finds himself at your metropolitan gatherings. I come from Welch, in the Free State of McDowell, West Virginia, a place you have probably never heard of, and feel like the old man who lived at Crossroads and had never been away from home. He had a handsome legacy left him, and decided that he would go to Paris, and look around that enterprising and great city. Upon his return, his neighbors all turned out, and asked him to tell them all he had seen in Paris; how great the city was and what he did there. The old man heaved a sigh and said: "Well, boys, Paris is a great city, but Crossroads for pleasure," so when I return to my native heath and questions are asked about

Washington, I shall reply like the old man: "Well, boys, Washington is a great place, but Welch for pleasure."

I thank you very much.

The Toastmaster: It is a far cry from the State of West Virginia to the State of North Dakota, but we will listen to a few words from the Grand Master of Masons of that far-off jurisdiction, Most Worshipful Grand Master Brother John J. Hull.

Brother JOHN J. HULL:

Most Worshipful Grand Master and Brethren: Like some of the other brethren who have spoken tonight, I did not know until I arrived here that I was expected to say anything. However, the lateness of the hour would prevent me saying very much, even had I been prepared.

It has been stated this evening by one whom I think I have no right to question that a Grand Lodge does not reach the full stature of manhood until it is at least a hundred years old. Since hearing that remark I feel that I am perhaps the youngest Mason here tonight. My jurisdiction has just past the age of twenty-two, so I feel that I am but a boy in knee-pants, as compared with these other jurisdictions represented here tonight.

At that age I was taught to be seen and not to be heard, so I think I will follow that old maxim of being seen and not being heard. So, Most Worshipful Grand Master, I will close my brief remarks by again extending to you from the 8,000 Masons we have in the State of North Dakota our kindest greetings.

I thank you again for the entertainment which the Grand Lodge of the District of Columbia has extended to us while here in your city. [Applause.]

The Toastmaster: I want to present to you, brethren, at this time a representative of that body of Masons which we in the District of Columbia peculiarly delight to honor—the Past Grand Masters of our own jurisdiction; and so I ask the Dean of our Past Grand Masters, Most Worshipful Brother Myron M. Parker, to say a word, and then we will be dismissed.

Brother MYRON M. PARKER:

Most Worshipful Grand Master: I am not disposed to inflict my-

self on you with a long speech tonight. It is too late and I am conscious you do not want it.

A thought, however, has impressed itself on my mind while sitting at this board. I recognize sitting around this table Grand Masters from many sections of our country widely apart, and one from a foreign jurisdiction.

The Grand Master of New Brunswick comes one thousand miles, two thousand miles of travel, to do honor to this Grand Lodge. The Grand Master of North Dakota comes fifteen hundred miles, three thousand miles of travel, to honor the centennial ceremonies of this Grand Lodge. The Grand Master of Vermont comes five hundred and fifty miles, eleven hundred miles of travel, to do honor to this Grand Lodge. The Grand Master of Connecticut comes five hundred miles, one thousand miles of travel. The Grand Master of West Virginia comes five hundred and sixty miles, eleven hundred and twenty miles. The Grand Master of Alabama comes seven hundred and fifty miles, fifteen hundred miles. The Grand Master of North Carolina travels seven hundred miles. The Grand Master of South Carolina travels eight hundred miles, all to do honor to our Grand Lodge .

Speaking for our Grand Lodge I want to say how much we appreciate it and how glad we are that Masonic history will record their presence.

This Grand Lodge deeply regrets that Virginia, lying just across the Potomac—so near, that the shadows of the Washington Monument, from the morning sun, rest on the porch of the historic Arlington, did not find it convenient to have a representative here; that New Jersey, about one hundred miles away, was not represented here, and that Pennsylvania and New York, our near neighbors, did not take interest enough to send a representative. The contrast, however, makes those first named all the more appreciated.

Speaking for the Past Grand Masters of this Grand Lodge, I am led to cast my mind back to our Mother Grand Lodge of Maryland, and the thought comes to me how lonesome our distinguished Past Grand Master Carter must be, standing in a class all by himself. [Laughter.] No Past Grand Master to talk to for over twenty-five years, and then there is Grand Master Shryock, Grand Master of Maryland for twenty-five years. These conditions are unique. There seems to have been no competition, or if there was competition, it was suppressed. It really seems to be one of those cases where the Attorney-General might have brought suit under the Sherman anti-trust act, as a monopoly in restraint of Past Grand Mas-

ters. That grand old mother must have had a change of life twenty-five years ago. [Laughter.] What is going to happen when Grand Master Shryock dies? Who will be Grand Master then? Talk about King Solomon. He only built one temple. Shryock has built two, and I hope he will live long to enjoy the last one, for he is an honor to the Craft and a grand Grand Master. [Applause.]

Speaking to the toast, we have some twenty Past Grand Masters, nearly all, we are glad to say, in good health and the enjoyment of life. We live somewhat in memory, referring occasionally to prominent incidents connected with our administrations.

We hope that our efforts have been such as to meet with the approval of our brethren, and we shall hope to continue enjoying their love and confidence, and with these we shall be entirely content. [Great applause.]

The Toastmaster: Brethren, we have now reached the conclusion of the ceremonies by which, during the past three days, we have commemorated the one hundredth anniversary of our existence as a Grand Lodge. As we disperse, each going on his separate way, may it be with hearts full of gratitude for the successful outcome of our celebration, and with a deep sense of thankfulness for the Divine care and protection which has ever encompassed us.

With best wishes for you all, my brethren, I bid you good-night and Godspeed.

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